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Washtenaw Jewish News
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WASHTENAW

JEWISH NEWS

December 2021 Kislev/Tevet 5782 Volume XXI Number 4 FREE

JCC Book Festival continues with offerings through December 16

Leslie Bash, special to the WJN

The 2021 Ann Arbor JCC Jewish Book Festival has gotten off to a great start with two national special events and five opening author events. All the programs are being shown virtually to preserve everyone's safety, at no charge, and will continue through December 16.

The programs that took place in November can still be accessed and viewed at the JCC Book Festival website. All of the December programs will be recorded as well.

December Book Festival Events

The following authors will be appearing in December and bring a variety of unique points of view and many subjects to our Book Festival audience. Please view as many of these wonderful presentations as possible.

Einat Nathan

Robert Lefkowitz

Daniel Sokatch

Ian Kerner

Ruth Behar

Pam Jenoff — Thursday, December 2, 1 p.m. — ***The Woman with the Blue Star***

Pam Jenoff is the author of several books of historical fiction. Her novels are inspired by her experiences working at the Pentagon and as a diplomat for the State Department handling Holocaust issues in Poland. She has a degree in international affairs from George Washington University and a degree in history from Cambridge and she received her JD from the University of Pennsylvania, where she teaches law. Her new novel is the story of two girls — one hiding in the sewer system of the Krakow ghetto and the other from an affluent non-Jewish family.

Sponsor Brunch Program — Sunday, December 5, 1 p.m.

After a gourmet brunch picked up by sponsors at Beth Israel between 10:30 and 11:30 a.m., the whole community can enjoy a program where Avery Robinson does a demonstration on how to make bagels and gravlax.

Ruth Behar — Monday, December 6, 7 p.m. — ***Letters from Cuba***

Ruth was born in Havana, Cuba, to a mixed Ashkenazi-Sephardic family. She is a professor at the University of Michigan. This is a moving novel for young readers and invokes many familiar and resonant themes: the insecurity of new immigrants, the terrors of antisemitism, family relationships, and

continued to page 8

Nefesh Mountain at EMU Dec 8

The Eastern Michigan University Center for Jewish Studies presents a (post-) Hanukah celebration with Doni Zasloff and Eric Lindberg. The presentation, "Jews, Bluegrass, and Other 'American' Musics: A Conversation (With Some Songs)" will be Wednesday, December 8, at 7 p.m. at the EMU Student Center Auditorium. It will also be on Zoom at: tinyurl.com/nefeshmountain

According to *Rolling Stone*, Doni Zasloff and Eric Lindberg's bluegrass ensemble, Nefesh Mountain, offers "a master class in string music ... preach[ing] peace, understanding, and acceptance with musical muscle." Among the first to represent Jewish American culture, tradition, values, and spirituality in the world of American roots music, Zasloff and Lindberg brilliantly blend Appalachian bluegrass, Celtic folk, and Eastern European traditions. But what is at stake in such a synthesis? Is Nefesh Mountain the dawn of a new American sound? Can a band, as *Rolling Stone* has suggested, fight antisemitism with "traditional bluegrass?" Come join us for a joyous evening of talk and music!

Admission is free and open to all for both the live presentation/performance and the Zoom (but you MUST register to attend the Zoom!).

This presentation/performance is co-sponsored by Hillel at Eastern Michigan University, the EMU School of Music and Dance, the Jewish Federation of Greater Ann Arbor, and the Harold Grinspoon Foundation. The Center would also like to offer a very special thank you to sponsors Harlene and Henry Appelman. ■

From the Editor

Stream, Zoom, in-person: Find your community

As I write this, another curve ball: COVID infections and hospitalizations rising, plans changing again. Yet, innovation is also peaking! Using the best of technology we've learned because of COVID precautions, we now can all attend the incredible Book Festival author presentations online! Small group learning on Zoom is great and at the same time, in-person events are so appreciated. I hope WJN helps you find your way to participate in community.

Hanukah is early this year, and as it coincides with Thanksgiving, the theme of gratitude has risen to the top of the many Hanukah themes: courage, religious freedom, importance of knowing our history, the strength of righteousness, allowing for miracles. I'm grateful to WJN readers for allowing me to help you connect to all these themes.

Clare Kinberg

I've found it a little surprising how many people have moved to our area recently. If you are new to Washtenaw, welcome! You can find the archive of past issues of the newspaper at the WJN website: washtenawjewishnews.org. On the website, all readers can take the reader survey to let me know what you like best about WJN and what you'd like to see more of. If you connect with an organization, business or service through their ad in WJN, please let them know. This newspaper is delivered free in Washtenaw County because of paid display advertising.

WJN is published monthly twelve times each year. See you next in 2022! ■

Dr. Shayna Sheinfeld, expert on Jewish and Christian women in the ancient world, gives Padnos Lecture

Jillian Luciow, special to the WJN

The Stuart and Barbara Padnos Foundation has provided a gift to the Frankel Center for Judaic Studies to establish the Padnos Engagement on Jewish Learning fund. The initiative, which commenced last year, will facilitate annual public educational activities in Jewish Studies throughout the state of Michigan with a focus on the western part of the state.

The Padnos Public Engagement on Jewish Learning Event that took place on November 17 featured Dr. Shayna Sheinfeld, Frankel Institute Fellow at the University of Michigan, and Honorary Research Fellow at the Sheffield Institute for Interdisciplinary Biblical Studies (SIIBS). Sheinfeld presented a lecture called "When Patronage was 'Matronage': How Jewish Women's Money Supported the Early Jesus Movement" at the Loosemore Auditorium at the Richard M. Devos Center on Grand Valley State University's Campus. The event was also virtually simulcast.

Sheinfeld's research aims to move beyond normative, elite evidence to include underrepresented populations such as women and enslaved people. She hopes that what "people will learn from this lecture is that most common understandings of Jewish and early Christian women are inaccurate — they were not relegated to the home or 'private sphere,' they were not passively waiting to be guided by a man. They were active and thoughtful, they made decisions on their own, and they had money and agency and contributed in many ways to early Jewish and early Christian communities. These women were still products of their time and limited (as we all are) by our social and cultural situations."

Sheinfeld's current research at the Frankel Institute is geared toward her current monograph, *Big Tent Judaism: Diversity in Jewish Leadership in the First through Third Centuries CE*, which analyzes the varieties of leadership in Judaism in this period, including the early Jesus movement. As with her Padnos lecture, this project focuses on the inclusion of underrepresented populations in this time period, away from the traditional, masculine-centered ideas of leadership: namely political, religious, and military leaders. Sheinfeld explains that:

"These are essential roles for an understanding of Jewish and Christian authority in this period, to be sure, but leadership roles exist at all levels of society, and by focusing on the elite roles only, we keep our gaze only on the most prominent figures and only on the most obvious ways one might be a leader … We know that the early Jesus movement had women who were apostles and deacons, and women who financially and socially supported the movement. If we think beyond our immediate conceptions of elite leadership, we can better see the diverse communities, institutions, and leaders in ancient Judaism."

This academic year, Sheinfeld will be hosting a book launch for her textbook, *Jewish and Christian Women in the Ancient Mediterranean* (Routledge 2022), written with coauthors Dr. Meredith Warren (Sheffield) and Dr. Sara Parks (Dublin) on December 13 (Register for this free event: https://www.eventbrite.co.uk/e/book-launch-jewish-and-christian-women-in-the-ancient-mediterranean-tickets-204368731377), will speak on "Pacifism as Leadership in Jewish Antiquity" during the virtual Enoch Seminar and Frankel Institute conference Studies in Second Temple Judaism: A Global Enterprise, which she is cochairing in January 2022 (http://enochseminar.org/second-temple-judaism-conference-jan-2022), and will be giving a talk at the Sheffield Institute for Interdisciplinary Biblical Studies on "Was Jesus a Pharisee?" on February 28, 2022.

Sheinfeld looks forward to focusing on her research during her year at the University of Michigan and working "with such an amazing cohort of scholars." She reflects that, "Even just two months into the fellowship, our discussions help invigorate and excite my own research and writing, and more than once a comment by someone else has sent me on a merry research chase — I have already learned so much with this rich dialogue. I am incredibly grateful to my colleagues here, to Gabriele Boccaccini as our head fellow, and to the Frankel Institute for this opportunity." ■

WASHTENAW JEWISH NEWS

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FRANKEL EVENTS

December 2021

WCEE Book Series: In The Midst Of Civilized Europe: The Pogroms Of 1918-1921 And The Onset Of The Holocaust
Jeffrey Veidlinger
December 8, 12:00-1:20p
Zoom Webinar, https://myumi.ch/zxQPx

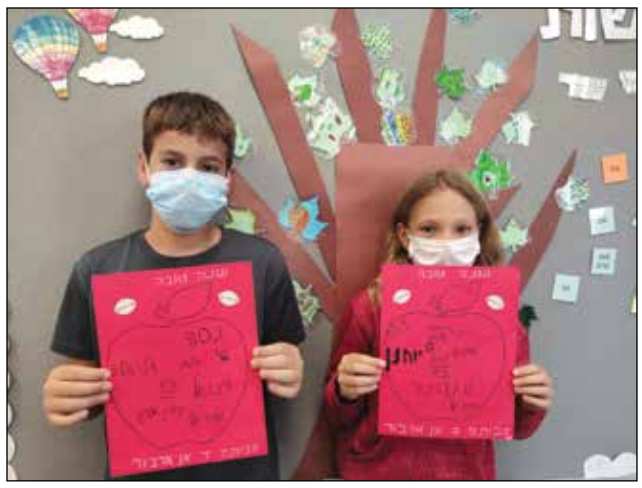
Queer Jews and Muslims: A Roundtable on Race, Religion, Gender and Sexuality
Katrina Daly Thompson, Robert Phillips, Edwige Crucifix, and Shanon Shah with Adi Saleem Bharat
December 9, 12p
Zoom Webinar: https://myumi.ch/qgDEy

All events are free. If you have a disability that requires a reasonable accommodation, please contact the Frankel Center office.
LSA.UMICH.EDU/JUDAIC • JUDAICSTUDIES@UMICH.EDU • 734.763.9047

A tale of twin cities: Connecting schools in Ann Arbor and Nahalal

Yael Ross, special to the WJN

Shana tova, from Kita Dalet" read the brightly colored Rosh Hashanah card. But this was no ordinary Rosh Hashanah greeting. This card had trekked through the international mail, from Hebrew Day School of Ann Arbor to Nahalal Elementary School in Nahalal village in Israel. The cards were the first of many meaningful exchanges between elementary school kids in the Global School Twinning Network. The program is meant to bring authentic interaction between Jewish kids all over the globe, connecting Israel and the diaspora.



Next up were introduction videos in which the HDS students put their Hebrew learning to use to present themselves and their school to their Israeli counterparts. Finally, they met live over Zoom to celebrate Hanukkah and say the holiday blessings.

As a Hebrew teacher at Hebrew Day School, my vision for Hebrew learning is to teach the language in an authentic and meaningful way that will motivate students to explore, engage, and drive their learning forward.

The Jewish Agency's twinning program pairs two schools, one in Israel and another in the diaspora. The schools work together to connect same-age students through Hebrew and English language learning. The Jewish Federation of Greater Ann Arbor has a well-established relationship with Nahalal village, located in the central Galilee region of Israel. As a natural extension of this relationship, the two elementary schools in Ann Arbor and Nahalal worked together to make language learning more meaningful, and to give the students opportunities to converse and connect.

Not only does this opportunity give kids a chance to converse and connect, it also builds meaningful connections between Israelis and Jews around the world. While visiting Israel with my family this past summer, I had the opportunity to meet the women leading the project: Naomy Holtzer, pedagogical coordinator Nahalal; Batia Shimshi, Community and Education manager Partnership2gether and Oshrat Tal Nahalal Elementary Principal; and Limor Dangur, Vice Principal (see in photo). Together we set the goals for the project: to strengthen the connection between the schools and to provide authentic opportunities for students to connect and bond.

Our planned activities center around the Jewish holidays. While students can converse using the shared language of the Jewish holidays, our hope is that they find many more commonalities.

"When our teacher told us about the project, I knew it would be interesting and fun. It felt as if we were embarking on a new adventure together. When we shot the video to introduce ourselves to our friends in Ann Arbor, we learned new words in English without even noticing. I think it's really cool that we can help them learn Hebrew, and they can help us learn English."

-Noa Gershbein, 5th grade, NahalalElementary School.

"The Global School Twinning Network is a fabulous project of the Jewish Agency and is part of the Jewish Federation of Greater Ann Arbor's Israel & Overseas Program. The fact that we, in Ann Arbor, can connect with our sister city Moshav Nahalal, and create bonds between the kids is yet another powerful interaction that strengthens the mission of '2 Communities 1 Family' of our Partnership2Gether initiative. What's even more special about this is that the kids can continue building and nurturing those bonds when they have the opportunity to participate in our Student Exchange Program for high school students. Kudos to Yael Ross at HDS for taking this project on with such excitement and dedication"

-Liora Rosen, Israel & Overseas Program Manager at Jewish Federation of Greater Ann Arbor.

The school twinning program is a yearly project. As we enter 2022, the commonalities shared between the schools will extend to everyday school life and nature around us. What is Nahalal's favorite outdoor recess game? Can the Ann Arbor students explain their break time routine to their counterparts in Hebrew? There is more in store to learn and to celebrate — in fact, HDS will even contribute to Nahalal Elementary's 100th anniversary! In the spring I will cover the rest of the activities done throughout the year — stay tuned!

The Hebrew Day School of Ann Arbor is a pluralistic Jewish day school founded in 1974. HDS provides excellent education in General Studies, Judaic Studies, and Hebrew language. It equips students with the tools they need to be proud, generative participants in Jewish life, and it enables students and their families to experience the sense of joy, warmth, and belonging that comes with true community. For more information about HDS, please contact Ali Reingold, Director of Admissions, at admissions@hdsaa.org.

Yael Ross is a Hebrew teacher at Hebrew Day School and is currently a graduate student for Second Language Acquisition Hebrew at Middlebury College in Vermont. ■

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Chris Harrison of Keshet talks to WJN: "God grows as we grow."

Chris Harrison is the communications manager at Keshet, an organization working for equality and justice for LGBTQ Jews. Prior to his current role he was a Writer/Editor at the Union for Reform Judaism and the Senior Copywriter at the digital marketing firm Ignite. He also provides consulting as a branded content writer, essayist, and script editor. Hannah Davis interviewed him for WJN about his career and his path to Judaism.

Hannah Davis: Can you talk about your background and career path, and what brought you to Detroit?

Chris Harrison: I moved to the Detroit area in 2016. I've lived all over the Midwest: I was born in the Cincinnati area and went to college there, and spent about 3 years in Chicago, where I met my wife. About a year into our relationship she got a job out here and we relocated. This is also where I finished my conversion to Judaism at Temple Beth El, where I'm now a board member. I'm really glad to have them as my community.

Not long after my conversion, April Baskin at the Union for Reform Judaism reached out to me about their JewV'Nation Fellowship. It's a fellowship that caters to different cohorts of people, but the one they were running at the time was the Jews of Color Cohort. The fellowship lasted from March until November 2018. A few months in, I was approached by the URJ about a writer-editor position. I'd done some writing for the Detroit Jewish News and I was an English major, so I have a great amount of passion for writing and communication.

I stayed with the URJ from August 2018 to March of this year. I wrote about different topics ranging from racial issues within the Jewish community ... I'm bisexual, so I talked a lot about my identity as someone who's part of the LGBTQ community, and I also had the chance to share other people's experiences as well, other people who are on the margins of the Jewish community, to uplift their voices and give them a platform.

HD: What was the conversion process like?

CH: The conversion process kind of started when I was eleven. I was raised Christian, but my mom told me and my older sister that we might have Jewish lineage on her side of the family. At the time I really only had a passing knowledge of what Judaism actually meant. I knew about the ancient Israelites in Bible study, and I knew that Jews today celebrated Passover and Hanukah, but that was about it. My knowledge of Judaism basically extended to the Rugrats holiday specials, which are still very important pieces of work, I might add! Anyway, I just thought this might be a cool, additional part of my family history.

I knew I was mixed — half Black half white — but the half Jewish involved in that as well, I was like, that's really cool. When I was in high school I looked more into it, and the more I read about what it actually meant to live as a Jew, the more deeply it resonated with me. In college, I made a really good friend who had converted to Judaism with his family. Over the summer of 2009 I went over to his house to have Shabbat dinner with his family, and it was just a really cool experience for me, especially as somebody who had, putting it nicely, mixed experiences growing up in a Protestant Christian environment. I felt like I could actually show up to this event just as myself, and there were no expectations for me to believe anything.

When school started, we did Shabbat services at Hillel, I went to his house for Passover seders, celebrated in his sukkah, celebrated Hanukah together. When I moved to Chicago, I put Judaism off for a little while to focus on work. But I felt

really at home doing Jewish stuff, and so I took an Intro to Judaism class at Temple Sholom on Lakeshore Drive. My wife and I moved to Detroit a few months later and I ended up finishing my conversion at Temple Beth El a year later.

HD: You said you felt you could show up to your friend's Shabbat dinner as yourself — were you feeling tension otherwise, or an obligation to be a specific kind of way at the Protestant Christian events?

CH: Yeah, growing up I was essentially — it was something that wasn't really a choice for me. I had to go to church every Sunday, I had to put on a shirt and tie and sit in the pew for two hours, and I was told that you had to believe this certain way to be a good person, to get into heaven. And learning that from a young age, it's still something that sticks with me in the back of my head, that stuff doesn't really leave you. Whereas Judaism — at least the Judaism that I experience — was more like, this is a religious civilization, and we have a fluid idea of what it means to believe in God, if you even believe. And we have these practices because they bring meaning to our lives, and there's beauty and symbolism in them and ... I could go on, but there was definitely a contrast for me.

HD: You just started a new position at Keshet. Can you talk a little bit about the work they do, and how you got started with them?

CH: Keshet is geared toward showing up for the LGBTQ Jewish community through education, community mobilization, local issues, things like that. They also have a dedicated blog on their site with a lot of really cool resources including Torah commentary and a directory where you can find welcoming and inclusive congregations around the country. They cater to people of all ages, but a lot of their programming is centered on youth and teens and making sure they have safe spaces where they can show up and just be themselves. It's especially meaningful for me, given my experiences growing up. From seventh through twelfth grade I went to a conservative Pentecostal school, and I had to be in the closet. If I had been outed [as bisexual] I could have gotten in serious trouble, I could have been suspended or expelled. It was not something I could really talk about with my immediate family at the time. They knew that I was not completely straight, but it was just very uncomfortable for them because they didn't really know how to deal with someone like me.

So my position at Keshet is so fulfilling for me because I get to actually help be part of a positive force for children who are coming to terms with their gender identities and orientations. I know what it's like for religion to be used in a way that's harmful for me, to keep me from being my full authentic self. And I want to be part of the solution helping kids have an environment, resources, and people who accept them and love them for who they are.

HD: Your intro on LinkedIn is a very powerful statement, foregrounding your various identities that you see the world through. In what ways do the identities you listed — Black, Jewish, bisexual, neurodivergent — influence your work?

CH: I think all four of those descriptors, one thing they have in common for me is they all share this idea of wanting to be accepted for who they are. That's the Black story, the Jewish story, the queer story, the neurodiverse story. Anything that bucks against the norm, even unintentionally, even just by existing, is shunned, and is cast away, in some degree or another. I'm not saying the Black experience and the queer/Jewish/neurodiverse experiences are the exact same thing, but what they share in common is this history of pain and oppression from people who either wanted to exploit or manipulate or change them. And I feel like that comes through in my work, through a sense of resistance: this idea of, "this is who I am, I am all four of these things, and these things are not in competition with one another, they work cohesively with one another."

I often see people try to pit the Black community and the LGBTQ community against each other, and unfortunately there is racism within the Jewish community, and there is homophobia and transphobia within the Black community. But at the same time, there are a significant number of Black LGBTQ people, and the Jews of Color Initiative hypothesized that between 12 and 15% of Jews in America are people of color. Our liberations are intertwined. And I try to remember that through everything I do as a writer, as a person, as an advocate, as an ally, somebody who's trying to make the world a better place through his writing.

HD: Your profile on Keshet lists Kabbalah as one of your passions. Can you talk a bit about what draws you to it?

CH: When I was converting to Judaism, I really wasn't taught a lot about Kabbalah. It can come up in the intro classes, but it usually is like a sentence or two. At some point in Jewish history people decided to put the Jewish mysticism stuff aside, to be seen as more rational: the whole mysticism thing is going to weird people out, we want to be accepted in mainline society. And I can understand why that was a thing, but there was also a period of history where Jews could have as much knowledge of the Zohar, the foundational Kabbalistic Jewish text, as they would have of verses of the Torah.

I first got an interest in Kabbalah because I realized I was never really comfortable with the idea of a separation between God and us, because that was the mentality I was raised in. I told one of the rabbis in my Intro to Judaism class that I loved so much about Judaism, but I just couldn't get over the "God hump," because I've been jaded by religion growing up. He said, "I don't think that God knows everything. I don't think that God is a static figure," and so he taught me about process theology, which is very much influenced by Jewish mysticism. It's this idea that God learns as we learn, God grows as we grow, and that creation, capital-C Creation, wasn't something that ended in the book of Genesis. It's something that continues to this very day, even on a microscopic level. From cells to the cosmos, everything is in a constant state of creation and becoming.

I read a book about it by Rabbi Bradley Shavit Artson, called *God of Becoming and Relationship*, which I recommend to everybody. I just find a lot of personal interest, intrigue, and comfort in Kabbalah, this whole esoteric side instead of what's on the surface — I mean the surface stuff is very important too, of course! These ideas help me to be a bit more present and understand my place in the world. Rabbi Lawrence Kushner talked about the idea that everything is God, it's all God, even the bad stuff is God. And that was such a radical notion for me, especially as someone who grew up thinking that God brings the good stuff and the Devil brings the bad stuff. Mystical Judaism thinks, no, it's all God. I oddly found a sense of comfort in that. Knowing that we're all interconnected and that we're all essentially God-sparks, even the bad stuff. There's always something good hidden underneath. Even our evil inclinations, if you want to call them that, there's still a spark of something behind that, that wants us to be good. ■

Leading with decency, Slotkin addresses EMU

Sarah Weiss, special to the WJN

This October, U.S. Representative Elissa Slotkin spoke at the first on-campus event hosted by the Eastern Michigan University Center for Jewish Studies since the beginning of the pandemic. In dialogue with Center for Jewish Studies Director Dr. Martin Shichtman, for an audience of students, faculty, and community members, Slotkin discussed her own background as well as subjects ranging from national security to domestic antisemitism.

Before the public program, Slotkin met with a select group of EMU students for a private Q&A session, where she discussed such topics as her experience being Jewish in Congress, her frustration with excessive partisanship, and climate issues. Then the main presentation began.

Slotkin started by describing her childhood. Growing up on a family meat farm in Holly, Michigan, "We were hot dog people," she said of her family. "National service was never in the cards."

That second statement stopped being true for Slotkin on her second day of graduate school: September 11, 2001. Deeply affected by the events on and after 9/11, she decided then that she wanted to go into national security. One year later, Slokin began work as a CIA analyst. She would go on to serve three tours in Iraq, and later become assistant secretary for the U.S. Department of Defense.

"There was nothing better than getting up every day and knowing why I was going to work and why it was important," Slotkin recalled. "What gets us up in the morning is the mission." Serving under both Democratic and Republican presidents, personal political affiliation was irrelevant in Slotkin's work; in fact, she avoided getting involved in politics.

This would soon change. Already disturbed during the 2016 election campaign by what she described as a change in "tone and tenor," Slotkin was spurred to action in 2017, when the U.S. House of Representatives voted to repeal the Affordable Care Act. Motivated in part by having lost her mother, who could not afford health insurance, to ovarian cancer, while also faced with a devastating financial impact — "we were dealing with that terminal diagnosis the same week and month that we were filling out the paperwork for her to declare bankruptcy" — Slotkin decided then to enter the race herself.

Slotkin was elected, taking office in 2019. In September of that same year, she led a group of freshmen Representatives in writing in favor of an impeachment inquiry into President Trump. "That," she remembered, "kicked off three of the hardest months of my professional life." The decision to call for impeachment was far from easy; initially, Slotkin had resisted the idea for fear of jeopardizing her political career. "As a brand new legislator, voting for impeachment was a bad political move for me." But eventually, she felt ethically obligated to speak out regardless.

In retrospect, in Slotkin's opinion, that experience was "the best thing that could happen to a legislator in their first term." It prompted her to rethink and recenter her values. "There's something that's more important than just getting reelected. I'm not going to sacrifice my integrity just to keep the job."

The EMU program was not limited to discussion of Slotkin's career; she also discussed a wide variety of current topics. Asked about a recent rise in threats to the safety and security of elected officials, Slotkin contextualized violent threats as part of a broader social issue. "We've normalized a new level of anger," she said. "It's become okay to yell at someone at a Walmart or in a hospital ER."

How to counter this worrying trend? Legal action, for one thing: "If you're going to threaten someone's security, there's going to be consequences." But, ultimately, "It only changes if good people say something. We have to actually make clear through our actions and our deeds that it's not okay."

Discussing increasing rates of hate crimes, Slotkin suggested that a key step towards addressing this issue is by reporting every incident that occurs — no matter how relatively minor it might seem. It is only through such reports that experts and authorities can have the information necessary to identify patterns, anticipate and protect against problems, and work on addressing the issues at hand.

This article only scratches the surface of what was an hour-long, thought-provoking and in-depth conversation. Among other subjects, Slotkin also talked about foreign aid; the U.S.'s withdrawal from Afghanistan; the controversy surrounding her support of Israel's "Iron Dome" defense system; U.S. policy in relation to various other countries in the Middle East; voting demographics within the Jewish community; immigration and much more.

(Interested in the "more"? Watch a recording of the full program online via Eastern Michigan University's YouTube channel!)

In closing, Slotkin responded to a question from a student, sharing simple and powerful words of advice for anyone considering going into politics: "Do it. Because the country doesn't get better if good people decide not to run.

"You can't study for leadership. You have to lead and understand how to lead with decency, and make mistakes and then learn from them. That is the right person to run for office." ■

DemCast amplifies, empowers

By Chuck Newman

DemCast was founded by Nick Knudsen, who first became politically active after the election of Donald Trump. He was concerned about the amount of misinformation, especially malicious misinformation, being propagated on social media. Nick "realized that a really great way to get good, local, effective messaging out there was just by intentionally amplifying it on social media." Then, he started to network with people who wanted to do the same thing.

Traditional and social media recognize that things that make their readers angry, such as conspiracy theories, generate readership and ultimately more profit. It was recently revealed that Facebook's algorithm for determining how widely a post will be shared weights the use of the anger emoji five times greater than it does a click on the "Like" button.

It's ironic that while social media is a primary channel for spreading misinformation, it is also where Nick, who lives in Oregon, met Jamie Carter, who lives in Utah, and Lori Campbell, who lives in Tennessee. As is the case for many of us, the 2016 elections motivated them to do whatever they could do to get the country on a better path. They found that they had common goals. "We kind of came up with the idea of DemCast as a way to drive narratives online, to energize, inform, and empower our base, and to fight disinformation being spread by the right-wing media apparatus 24/7."

DemCast (founded in August of 2019) does this by empowering people to use their social media feeds to relay strategic messaging. They curate content and media, and package it to make it as easy as possible for people to share with their networks online.

They ask, "people to volunteer digitally, so we bring them together, create community, create energy, so that people feel like they're working on a team to push narratives and distribute content."

In just five minutes a week, perhaps while waiting in line in the grocery store or while filling their gas tank, people can make a profound difference, even if they aren't tech savvy.

DemCast's army of amplifiers have participated in campaigns to fight voter suppression, to support COVID-19 vaccination, voting rights, action on climate change, and women's rights, and to promote candidates for political office.

In 2020 the 30 thousand amplifiers created 36 billion impressions that would have cost $250 million if they weren't generated by volunteers. They did this on a budget of only $200 thousand. Lori reported that "We did a '100 days of Biden' campaign that had close to three-quarters of a billion impressions in a four-hour period on Twitter."

Nick feels that "Digital is still the ugly stepchild in activism and political circles. It's very difficult to get major donors to invest in these strategies. Ironically, our foes understand the value of what we're doing even more than those on our side. That's because the right wants to own the digital space, and we're not letting them take it."

"There are a lot of people around the world with very deep pockets who cared a great deal about the outcome of the 2020 U.S. election," said Lori. Some of these people have tried to sabotage DemCast. It was the victim of sophisticated cyber attacks in the month before the 2020 election and one member of the leadership received death threats for promoting an independent candidate for a governorship.

Jamie, Lori, and Nick feel that there would be less malicious misinformation on social media to counteract if the social media companies would disclose the algorithms they use to determine which messages they promote, consistently enforce their community guidelines and take the death threats their posters get seriously.

DemCast Michigan is being restarted and is holding informational meetings on how individuals can make a difference. For more information email info@lba80.com. ■

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Who's ready for Camp Raanana Summer 2022?

Registration opens December 8th.
camp.jccannarbor.org

JCC welcomes Ariella Monson

Deborah Ryan, special to the WJN

The Jewish Community Center of Greater Ann Arbor is pleased to welcome Ariella Monson, who is joining the team as the new Director of Fundraising and Operations. An Ann Arbor native, Monson started her Ann Arbor JCC journey immediately upon college graduation in 2003, starting at the front desk, moving on to Kids Konnection (now Kid Zone), family programming, and finally on to Assistant Day Camp Director. Monson holds a Marketing Degree with a minor in Spanish and International Studies from Indiana University and a master's degree in Jewish Communal Leadership with a minor in Judaic Studies from the University of Michigan. Monson expressed her enthusiasm for her return to the Ann Arbor Community, saying that, "I always wanted to come back to the JCC world and how lucky I am to be back in Ann Arbor where it all started."

In 2007, Monson continued her professional career at the Merage Jewish Community Center in Orange County, California, as the Children, Teen, and Assistant Camp Director. Through her continued passion for working with youth, Monson's tenure at the Merage JCC included working with youth through community building projects, the JCC Cares program. In 2012, Monson moved back to Michigan to run the 2014 JCC Maccabi Games and ArtsFest, an amazing weeklong experience for Jewish teens from all over the U.S., Canada, Israel, and England. Monson finished her time at the Detroit JCC as the Development Director and Special events director which entailed fundraising for festivals and hosting special events. In 2017, Monson left the JCC world to work for Frankel Jewish Academy where she connected with teens on a daily basis, planned Jewish Holiday Programs, and brought the fun to high school. Monson has come full circle in the JCC world, as she steps into this new role at the Ann Arbor J, and the team is thrilled to welcome Monson's talents and experience to the Ann Arbor community. Monson expressed, "I am excited to work together with the staff, board, and larger Ann Arbor community to bring the JCC to the next level."

On a personal note, Monson enjoys traveling, working out, and spending time up north with her husband Ian and two daughters, Mia and Jordyn, ages six and four. Monson's relaxing place is the kitchen where she loves to cook and try new recipes. During the height of the pandemic, Monson stayed connected with friends by participating in a dinner club where daily cuisine was shared with one another, a way to keep up spirits during hard times.

Monson began in her role at the JCC of Greater Ann Arbor in early September. ■

WISE Choice: The smart way to age safely

by Jill Kind

For more than 24 years, Jewish Family Services of Washtenaw County has demonstrated great breadth and depth of services to older adults and caregivers. The Washtenaw Integrated Senior Experience (WISE) is the culmination of the agency's work to provide expertise, compassion, and personalized support throughout the aging experience. Facilitating programs that promote independent living for older adults in the place and manner they choose, JFS utilizes a holistic, person-centered approach and works to engage the entire community's resources to meet the unique needs of each.

Through its newest WISE program, WISE Choice, JFS is now offering a broad range of fee-based services to older adults and caregivers. WISE Choice is designed to meet the growing need for geriatric care management in Washtenaw County. WISE Choice participants might be overwhelmed by the daily task of managing a new or chronic illness, or they might be family caregivers — whether local or far away — who are burdened with the constant worry of meeting the needs of their loved one. All now have a trusted source for quality care management from compassionate, knowledgeable professionals at JFS.

WISE Choice begins with a comprehensive assessment to identify a person's needs and desires and develop an individualized plan for care management. The plan may cover such issues as hospital and nursing home admission and discharge or the overseeing of home care needs. Home care needs could include home safety, driving or mobility needs, family conflict resolution, individual counseling, end-of-life planning, or something more customized. Individuals and loved ones will be assured that a trusted professional knowledgeable in the care of the client will provide oversight to ensure needs are met, offering options and resources when changes are needed. JFS care professionals can manage appointments and care planning sessions, arrange for durable medical equipment, research and evaluate alternative care options, assist in downsizing a home, and much more.

WISE Choice care professionals can make all the difference in an older adult's ability to stay safe and independent in their own home. JFS recognizes that many families are looking for answers to the questions that come with aging. WISE Aging Social Worker Roberta Hirshon, LMSW, brings more than 30 years of clinical and geriatric social work experience to the management of this new program.

If you or your loved one would benefit from WISE Choice, please call JFS at (734) 436-4231. Our staff can help.

Ongoing WISE Services

In addition to the fee-based WISE Choice program, JFS continues to provide a safety net of services for the most vulnerable and at-risk older adults. JFS in-house programs range from specialty nutrition services — including home-delivered meals and curbside grocery pickup, with medically friendly, kosher-style, halal, and other customized choices available — to safe and dependable transportation. JFS provides older adults with a continuum of services, including weekly comfort calls, support groups, and/or individual counseling. In addition, a JFS social worker is available at Temple Beth Emeth and Beth Israel Congregation to ensure that seniors can readily and easily access help when they need it. And a dedicated JFS Care Management team helps older adults find — and put into place — the appropriate community services to stay safe and thrive with dignity in the place they choose.

The depth of experience and expertise at JFS has led to a close partnership with St. Joseph Mercy Health System in Ann Arbor to prevent crises by providing ongoing care management services to those at severe risk of hospitalization or falls. JFS is also the designated leader for older adult services in the collaborative MI Community Care organization, which serves the most complex and "hard-to-serve" patients in the county.

When you don't know where to turn, turn to JFS. ■

Jill Kind is the Director of JFS WISE Aging Services

JFS digs into resettlement work with Afghan refugees

Mira Sussman, special to the WJN

After weeks of anticipation, a wave of Afghans has begun to arrive at Jewish Family Services of Washtenaw County. In the last two weeks of October, 85 people arrived. In 14 days, JFS accepted nearly twice the number of people, 54, who arrived in all of the last fiscal year. In total, JFS has already welcomed over 150 people.

Currently, many of the Afghans are housed in hotels while long-term housing is identified. JFS caseworkers regularly deliver culturally appropriate food, provide transportation to appointments, and procure clothing, hygiene products, and other necessities for the families.

JFS has partnered with the State Office of Refugee Resettlement, other refugee resettlement agencies, and county and state governments to coordinate resettlement efforts. The State Office of Refugee Resettlement has designated funding for housing assistance, while additional local resources are being tapped and developed. All the resettlement agencies must ramp up staff and services quickly. As the current federal administration has sharply reversed the low refugee admission quotas of the previous administration, more caseworkers and staff are now needed than in the past three years.

To meet this extraordinary challenge, JFS has hired several new staff, established new support committees, and is calling on community resources.

Housing for refugees

The most urgent need is housing. JFS is seeking apartments and homes to rent, ideally within Washtenaw County. For reasons that include liability, refugees are not being housed as guests in local homes.

JFS has reached out to local property management companies, landlords, and other housing providers throughout Washtenaw County, with the goal of housing all Afghans within one month after arrival. Washtenaw County, and especially Ann Arbor, already had a limited supply of affordable housing, and transportation outside the range of the Ann Arbor Transportation Authority's bus system is difficult without a car.

JFS partners with housing providers who can waive application fees and credit checks. JFS is knowledgeable in the different legal statuses assigned to Afghans coming into the United States and understands that refugees (status granted overseas with work authorization and eligibility for benefits), parolees (temporary status granted for specific reasons), and SIVs (Special Immigrant Visas granted due to military service) arrive with different, but equally rigorous, background screenings.

"I've worked with the JFS team for many years in partnership to house refugees and immigrants" says Will Epps, Vice President of Michigan Operations for McKinley Properties. "McKinley has been renting to refugees that JFS has resettled for over 30 years. We have never had a family that JFS didn't walk with, for the entire process from application and throughout tenancy. We have never had a JFS referred customer that was not a great neighbor."

Local support

As all the Afghans will need their visa statuses adjusted, JFS is seeking immigration attorneys to provide pro bono services.

In the coming months, JFS will continue to need community support until state and federal resources become available. For reference, the costs associated with supporting a family of 4 for four months include $4800 for rent, $2400 for food, $800 for utilities, and $700 for communication and transportation (phone/plan, bus passes, etc). Gift cards to grocery stores and gas stations are in demand, and a list of much-needed donations is available at the JFS website, www.jfsannarbor.org. ■

If you are able to provide housing or legal resources, please contact Mira Sussman at miras@jfsannarbor.org.

Grants for first timers at Jewish overnight camps

Rachel Wall, special to the WJN

Jewish Federation of Greater Ann Arbor is pleased to announce the launch of the One Happy Camper program in partnership with the Foundation for Jewish Camp (FJC). This initiative will provide need-blind grants of up to $1,000 to families with children attending nonprofit Jewish overnight camp for the first time.

Jewish Federation of Greater Ann Arbor is the newest community to make Jewish camp a priority in their area. Since 2006, FJC has partnered with over 100 North American Jewish Federations, Foundations, camp movements, and camps, as well as the Jim Joseph Foundation (JWest), and the Harold Grinspoon Foundation (PJ Goes to Camp) to provide over 100,000 grants totaling $100 million. One Happy Camper grant recipients — just like all Jewish campers — will experience a memorable summer infused with Jewish education, awareness, and identity.

The challenge of passing along a meaningful connection to Judaism and an essential commitment to the next generation has become one of the most significant concerns of the North American Jewish community. Based on CAMP WORKS, the 2011 study by FJC exploring the long-term impact of Jewish overnight camp, there is compelling evidence that camp is a proven means of building Jewish identity, community, and leadership by traditional measures. Adults who attended Jewish overnight camp are 30% more likely to donate to a Jewish Federation, 37% more likely to light candles regularly for Shabbat, 45% more likely to attend synagogue at least once a month, and 55% more likely to feel emotionally attached to Israel.

FJC invests in young people because they are the Jewish future. Each summer, over 7,000 OHC first-time camper grants are sponsored by over 45 individual communities and 60 camps across North America. Data indicate that 87% of those campers return to camp for a second summer, 97% of their parents agree that Jewish camp makes their child proud to be Jewish, and 79% say OHC positively affected their family's connection to the overall Jewish community – so much so that 96% of them are likely to recommend Jewish camp to others.

Families with children attending one of over 160 nonprofit Jewish overnight camps nationwide for their first summer may be eligible for a grant regardless of need. Families can find camps and apply for grants by visiting OneHappyCamper.org.

"The Jewish summer camp experience affects children in countless ways and opens their hearts to the joy of being Jewish," says FJC CEO Jeremy J. Fingerman. "We are passionate about making that experience possible for every Jewish child and are deeply grateful to all of our partners who share our commitment to that goal."

For even more information and any questions, contact Hilary Greenberg at Jewish Federation of Greater Ann Arbor by calling (734) 585-5405 or emailing hilary@jewishannarbor.org. ■

Teen travel to Israel: Let the Federation help you get there!

By Liora Rosen

By visiting Israel on a gap year, semester, or summer trip, Jewish youth in our community can foster a connection with Israeli culture, experience Jewish life outside of the diaspora, and make memories and friendships that will last a lifetime. To help make participation in these trips possible, the Jewish Federation of Greater Ann Arbor administers a travel subsidy program along with the Susan L. Lichter Memorial Endowed Israel Scholarship fund. These two funding opportunities are open to Washtenaw County's Jewish high school students and those participating in gap year programs between high school and college. Funding is available for programs that are a minimum of 21 days of length and are organized by an approved provider.

Israel Teen Travel Subsidies are generously possible through an allocation from the Federation's Annual Community Campaign. Recipients may receive up to $1,000 depending on the number of applications received. The Susan L. Lichter Memorial Endowed Israel Scholarship, founded in 2009, is generously funded by Dr. Paul and Carolyn Lichter in memory of their daughter, Susan L. Lichter, who had a deep connection to Israel. With this scholarship, the Lichters want to help other teens develop a relationship with Israel and our worldwide Jewish community. This scholarship awards two $3,000 stipends for Israel travel. This year's scholarship applications are due by March 3, 2022.

Zach Rochman, a previous recipient of the Susan L. Lichter Scholarship, shared that participating on the Israel summer program Chetz VaKeshet was profound. "I spent the month immersed in Israeli culture, and I learned so much. From spending so much time with other Israeli teens, I learned what kind of music they like, lots of Israeli slang, where the best shawarma restaurant on Ben Yehuda Street is, and how much is too much to pay for ice cream. I found it awesome to be in a country where it was so easy to be Jewish: for example, I didn't have to go out of my way to celebrate Shabbat, and although I'm not fluent in Hebrew, I was still able to understand the language, or at least most of it. The Lichter Scholarship gave me the opportunity to participate in Chetz V'Keshet, where I deepened my connection to Israel, and hopefully I have influenced others to do the same."

The application for both the Israel Travel Subsidy and the Susan L. Lichter Scholarship is now available on the Federation's website (www.jewishannarbor.org/israel/israel-trip-scholarships). For more information, please contact Federation's Israel & Overseas Program Manager Liora Rosen at Liora@jewishannarbor.org or 734-773-3534. ■

One family inspired to do their part

By Margaret Schreiber

Amy and Mike Davidoff moved to Ann Arbor with their two sons, Benji (15) and Blake (13), in the summer of 2018. Mike cherished his college experience at the University of Michigan and often dreamed of raising his family in Ann Arbor so they could take long walks in the Arb and visit the Big House on fall Saturdays. Amy loved her college days at Indiana University, and she moved to Chicago upon graduating to experience life in a big city.

After spending time in New York, Mike moved to Chicago, where he and Amy became fast friends, then boyfriend and girlfriend, and, in 2002, husband and wife. Life and career choices led to subsequent moves to New Jersey and Indianapolis before an opportunity presented to make the move to Ann Arbor almost four years ago.

Both Amy and Mike grew up in tight-knit Jewish communities in the Northeast (Mike in New Jersey, Amy in Pittsburgh) where their families were very connected and involved with their local synagogues. It was important to them to find this sense of community for themselves and their boys in Ann Arbor. Mike and Amy eventually chose to join Beth Israel Congregation, and they have been very happy and grateful members ever since.

When they heard about the LIFE & LEGACY® program, which works to build a sustainable future for a variety of Jewish communal organizations in and around Ann Arbor, the Davidoff family was inspired to join. Mike explains, "We have experienced firsthand the positive impact a vibrant synagogue can have on the community at large and on individual households. We know that the strength of any organization, especially a synagogue, is only as strong as the membership and the staff and leadership team. We want to do our part to ensure there are enough financial resources to sustain the organization and pass down this legacy to the community for many years to come. The LIFE & LEGACY program provided us a framework to leave a legacy gift."

To learn more about LIFE & LEGACY and how you can join the Davidoffs in leaving a legacy for a Jewish organization you care about, visit JewishAnnArbor.org/Life-Legacy. ■

American Hanukah menorahs

By Shifra Epstein

I must confess that Hanukah menorahs are my favorite among Jewish ceremonial objects.

I have a small collection of Hanukah menorahs. My collection includes a simple ceramic menorah that we used at our home in Ramat-Gan, Israel, many years ago. Another in my collection is a tin menorah made by an artist in the city of Oaxaca, southern Mexico. I bought the menorah almost twenty years ago when we visited Oaxaca.

I also have in my collection another tin menorah, made by Rabbi Yitzi Erps, with a colorful Hasid playing the xylophone. I bought this one ten years ago at Schlomi, a store owned by a Bobover Hasid in the Hasidic neighborhood of Borough Park, Brooklyn.

My first American menorah, which is the focus of this article, is the New York Skyline Memorial Menorah (10" long x 6" wide x 5" tall). It was manufactured in China by Aviv Judaica Imports of Brooklyn, New York, the largest manufacturer of contemporary Judaica in the United States. Significantly, it was manufactured for Hanukah 2000 and was promoted as "An Entertainment Sculptured Hanukah Menorah Depicting the Landscape of New York City." Like many of the Hanukah items manufactured by Aviv Judaica Import, the New York Skyline Memorial Menorah was designed by Shepsil Scheinberg, a professional designer specializing in Jewish design and a graduate of the Brandeis University Sculpture Department. An observant Jew, he also designed many other American Hanukah menorahs manufactured by Aviv Judaica. With permission acquired by Aviv Judaica from the Walt Disney Company, Scheinberg also designed several Disney Hanukah menorahs.

In 2002, post 9/11, Aviv Judaica understood the potential embedded in the New York Skyline Menorah showing the now lost Twin Towers. The company started promoting the menorah as the New York Memorial Menorah, with the slogan "Let their Memories be a Blessing."

"Light this special menorah in the memory of all those who perished in the recent terrorist attack on our great nation. May the light of their souls shine on as the Hanukah light over Broadway."

The New York Memorial Menorah has gained a great popularity post 9/11 with many menorahs sold. Today the menorahs are considered rare objects, highly desired and hard to find.

Last year, Philip Lux, the owner of Aviv Judaica, passed away. After forty-five years of manufacturing Judaica, Aviv Judaica Import closed.

As the second celebration of Hanukah under COVID-19 approaches, the Dr. Fauci Hanukah Menorah first made for Hanukah 2020, is another quintessential example of the American Hanukah menorah.

The first Dr. Fauci Hanukah Menorah was handcrafted for Hanukah 2020 by Rachel Brook, a young and innovative artist from Amherst Massachusetts. With no end for COVID-19 in sight, Brook continues to make the Fauci Menorah in 2021 since by now the original menorah is almost out of stock. She sells her whimsical Judaica objects in her Etsy shop EclecticJudaica.

The Dr. Fauci Menorah (5" x 5" x 7" and weighs 8.2 ounces) consists of Dr. Fauci as the shamash, "the server." Dr. Fauci is an action figure with a removable mask standing on a wood base. Eight aluminum candle holders are cleverly made from vaccine vials. The buyer can choose Moderna or Pfizer variations.

The Dr. Fauci Menorah is advertised by EclecticJudaica as being pro-vaccination. The advertisement also suggests that you "invite the Dr. Fauci Menorah to your first night of Hanukah! Make your pro-vaccination and pro-mask-wearing statement this Hanukah with Dr. Fauci at the table."

Brook is a socially responsible entrepreneur who donates proceeds from the sale of the Fauci menorah to national and international organizations dedicated to social justice, including dismantling racism, Jewish education, improving Arab-Israeli relations, supporting LGBTQ youth, and more.

The third and the last American Hanukah menorah in this article is a futuristic and post COVID-19 menorah which I am planning with Zingerman's bakery team for Hanukah 2022.

While writing the article and still under COVID-19, an idea entered my mind. Why not invent an Ann Arbor Hanukah Menorah? In early October I discussed with Ari Weinzweig of Zingerman's and his bakery team headed by Amy Emberling the possibility of baking for Hanukah 2021, the second Hanukah under the coronavirus, a challah in a shape of Hanukah menorah.

A challah in the shape of a Hanukah menorah is not a new idea. It was introduced more than twenty years ago by Eli Zabar, the founder and owner of the legendary Zabar's in New York City.

Unfortunately, the team, not having enough bakers under the pressure of the pandemic, was unable to bake the challah in the shape of a menorah for Hanukah 2021.

However, Ari and his Zingerman's bakery team promise to bake it for Hanukah 2022. I hope and pray that when Hanukah 2022 arrives and COVID-19 will be over, we all will share the new Ann Arbor challah in the shape of a Hanukah menorah.

While writing this article, I discovered that none of the more than fifty Jewish museums in the United States have in their collection American Hanukah menorahs. However, I was just notified that the National Bobblehead Hall of Fame and Museum, located in Milwaukee, Wisconsin, unveiled the first Bobble Menorah and Bobble Dreidel. The Bobble Menorah which features nine bobbling flames is yet another example of the American Hanukah Menorah.

I also hope that the Israel Museum in Jerusalem, the national museum of Israel, will include the American Hanukah menorahs in their extraordinary display of Hanukah menorahs from around the world.

Do you have an American Hanukah menorah at your home? I will be interested to hear from you about your menorahs. ■

TBE's Dayenu Circle hosts event, launches web page to combat the climate crisis

By Cathy Marshall

A group of Temple Beth Emeth congregants came together in spring 2021 and said *enough* to the climate crisis. We formed a Dayenu Circle, as part of a nationwide movement of American Jews confronting the realities of climate change.

David Uhlmann

We care deeply about equity and justice in our world and about the future we create for our children and future generations. We believe that together, drawing from our Jewish tradition, experience, and faith, we have the power to create real and lasting change.

The negative effects from climate change, like rising temperatures and sea levels and extreme weather events, have far-reaching social, economic, and political implications across every sector of society. The repercussions of this crisis are no longer some distant concern. We need to act *now* to reverse course.

We all play a role in reversing atmospheric warming to normalize climate conditions. Our intent is to educate our community, provide action steps for reducing our carbon footprint, and highlight opportunities for engagement in advocacy for strong local, state, and federal programs and legislation to reduce climate stressors.

The TBE Dayenu group is hosting an event entitled "What Is Being Done to Combat Climate Change? What Is Not Being Done? How Can You Help?" The event will be held on Zoom on Monday, December 6, from 7–8:30 p.m. The registration link is on the TBE calendar, www.templebethemeth.org/calendar/. We have a blockbuster group of speakers lined up, including:

David Uhlmann, Jeffrey F. Liss Professor from Practice; Director, Environmental Law and Policy Program, University of Michigan. Professor Uhlmann, our keynote, will talk about national efforts to combat climate change.

Leah Wiste, Executive Director, Michigan Interfaith Power & Light. Leah will discuss statewide programs and the nonprofit landscape.

Zach Waas Smith, Community Engagement Specialist, Sustainable Development, City of Ann Arbor. Zach will talk about the City's A2Zero program and how residents can get involved.

Sarah Rockford, Organizing and Leadership Development JTS Fellow from Dayenu national will talk about how people can get involved in legislative and political action to fight the climate crisis.

Rabbi Josh Whinston of Temple Beth Emeth will talk about the intersection between religion and climate action.

Cathy Marshall, the Dayenu Circle Chairperson from Temple Beth Emeth, will describe how one group of congregants can really make a difference.

In just six short months, the TBE Dayenu group has made great strides.

We have created a web page that is chockfull of resources and action steps to combat climate change, https://templebethemeth.org/community/dayenu-circle/

We have created Green Building Guidelines, to model sustainability standards for all building users. The guidelines can be found near the top of our web page.

We created a list of actions that everyone can do. This list is named 10 Ways You Can Fight Climate Change and can be found near the top of our web page.

We restarted our plastic bag recycling program at the building for congregants.

Future plans for the TBE Dayenu group include developing more resources, workshops, and events for TBE congregants and the surrounding Ann Arbor community. We also plan to get involved in political action as opportunities arise.

Does your congregation want to start a Dayenu Circle? Check out www.dayenu.org for more information. If you want more information on the TBE Dayenu Circle, contact Cathy Marshall at happycath@comcast.net. ■

TBE Events in December 2021

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.

Families with Young Children Tot Shabbat
Fridays at 5:45 p.m.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Daily morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning for a short morning blessing.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon for a short afternoon blessing.

Adult B'nai mitzvah classes
Mondays at 6 p.m.: CANCELED 12/27
To join the class, or for more information, contact Cantor Hayut.

Women's Torah study
Mondays at 7:30 p.m.: CANCELED 12/27
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. or 8 p.m.
Both meetings discuss the same material. Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis!

Weekly Mahj
Weekly on Tuesdays at 7:30 p.m.
Weekly on Wednesdays at 1 p.m.

Meditation with Claire Weiner
Wednesdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session

Jewish Prayer: Finding Our Way into the History, Meaning, and Spirituality of our Worship Service
Thursdays at 10:30 a.m. or 7:30 p.m.: CANCELED December 9 at 7:30 p.m.
Both meetings discuss the same material. Join Rabbi Whinston for an ongoing exploration of the individual prayers that constitute the majority of our worship, from Shabbat to High Holy Days.

Biblical Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4 to 7 p.m.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

TBE Kol HaLev Hanukah Program
Saturday, December 4 at 7 p.m.

Spirituality Book Club with Cantor Emerita Annie Rose
Tuesday, December 7 at 7:30 p.m. or Thursday, December 9 at Noon
Both meetings discuss the same material. Join Cantor Emerita Annie Rose in an exploration of spirituality through discussions of four fascinating books throughout the year. Contact Annie Rose at cantorannie@gmail.com to join and for more details.

Women's Rosh Chodesh Circle — Tevet
Sunday, December 5 at 7 p.m.

What is Being Done to Combat Climate Change? What is Not Being Done? How Can You Help?
Monday, December 6 at 7 p.m.
David Uhlmann (Keynote Speaker), Jeffrey F. Liss Professor from Practice, Director, Environmental Law and Policy Program, University of Michigan; along with ... Sarah Rockford, Organizing and Leadership Development JTS Fellow, Dayenu (national); Zach Waas Smith. Community Engagement Specialist, Sustainable Dev., City of Ann Arbor; Leah Wiste, Executive Director, Michigan Interfaith Power & Light; Rabbi Josh Whinston, Temple Beth Emeth, Cathy Marshall: Dayenu Circle Chairperson, Temple Beth Emeth

Mark Oppenheimer, podcast host and author
Thursday, December 9 at 7 p.m.
Temple Beth Emeth and Beth Israel Congregation welcome Mark Oppenheimer, director of the Yale Journalism Initiative, author, and host of the Unorthodox podcast, for a discussion about his new book *Squirrel Hill: The Tree of Life Synagogue Shooting and the Soul of a Neighborhood*, with a Q&A and book signing to follow. Please join us!

The TBE Offices will be closed Friday, December 24, 2021–Sunday, January 2, 2022. ■

AA Orthodox Minyan December events

For all events. please contact rabbayael@annarborminyan.org for location or with any questions.

For all events, please contact rabbayael@annarborminyan.org for location or with any questions.

Bite Size Shabbat in Burns Park:
Join Beth Israel Congregation and the AAOM at 11:30 a.m. for Tot Shabbat (2 to 5 year olds) and Parsha Party (5 to 8 year olds). It's a great opportunity for families to celebrate Shabbat together!

Outdoor Hanukah Candle lighting
Wednesday, December 1, 6 p.m.
Join us for a communal, outdoor Hanukah candle lighting. Sing along as we light Hanukah candles and then roast marshmallows over the firepit!

Rosh Chodesh Tevet
Saturday, December 4, 4 p.m.
Celebrate Rosh Chodesh at a Ladies' Tea. We will explore women's role in the miracle of Hanukah through a brief text study "Being a Part of the Miracle." Home of a community member.

Hanukah Arts and Crafts
Sunday, December 5, 9:30 a.m.
Celebrate Hanukah with crafts and songs and stories for kids of all ages. (In Person)

Torah on Tap
Wednesday, December 15, 8 p.m.
Join us for Torah on Tap at HOMES Brewery. Impossibly Kosher: Exploring impossible meat and kashrut. With the launch of Impossible Pork this fall and the subsequent news that it will not be certified as kosher by the Orthodox Union, we will examine what makes food items kosher and why.

Lunch and Learn
Monday, December 20, 12:30 p.m.
Parsha Lunch and Learn: Why Moshe? Turning Towards Leadership As we prepare to begin reading from the book of Shemot we will explore Moshe's qualifications as a leader. Join on Zoom: https://bit.ly/ParshaLunchLearn ■

Beth Israel December events

Illuminate 2021
Saturday, December 4, at 5:45 p.m.
Join us for an all-ages community-wide Hanukah celebration! Beth Israel Congregation and its partners, the Jewish Community Center of Greater Ann Arbor and the Jewish Federation for Greater Ann Arbor, invite everyone to enjoy live music, circus performances, and more at this annual event. Children of all ages are invited to the Hanukah Hall which will be filled with arts and crafts, a shadow wall, black-light Legos and more. Ticket information and complete details are on the Beth Israel website (www.bethisrael-aa.org).

Talmud Study with Rabbi Dobrusin
Monday, December 6 and 13 at 4 p.m.
Rabbi Dobrusin facilitates a Talmud class online via Zoom on Monday afternoons from 3:30–4:30. Join us for a study of a chapter of the Talmudic tractate of Sotah. This chapter is unusual in that it includes not only the traditional legal discussions which are the hallmark of the Talmud but also contains several lengthy sections of midrash, commentaries on stories from the Torah. We will read the text in the original Hebrew and Aramaic with English translations also provided. All discussions will be in English, and no previous Talmud study experience is necessary. All are welcome!

Bite Size Shabbat at Burns Park
Saturdays at 11:30 a.m.
Join Beth Israel and the Ann Arbor Orthodox Minyan for Bite Size Shabbat at Burns Park. Tot Shabbat Service for children ages 0–5. Service and Parsha Party for children ages 5–8. Contact Amanda for more information at engage@bethisrael-aa.org.

A Discussion with Mark Oppenheimer
Thursday, December 9 at 7 p.m.
TBE and BIC welcome Mark Oppenheimer, director of the Yale Journalism Initiative, author, and host of the Unorthodox podcast, for a discussion about his new book *Squirrel Hill, the Tree of Life Synagogue Shooting and the Soul of a Neighborhood*, with a Q&A and book signing to follow. Join the conversation in person at Temple Beth Emeth, 2309 Packard St. or view via Zoom at www.templebethemeth.org.

Living Room Lectures – Chatter: The Voice in our Head and How to Harness it Presented by Ethan Kross
Sunday, December 12, 1 p.m.
Tell a stranger that you talk to yourself, and you're likely to get written off as eccentric. But the truth is that we all have a voice in our head. In this presentation, University of Michigan professor Ethan Kross will discuss his book, Chatter: The Voice in Our Head, Why It Matters, and How to Harness It. Interweaving behavioral and brain research from Kross' lab with colorful real-world case studies, Kross explains how these conversations share our lives, work, and relationships. Living Room Lecture is a partnership of Beth Israel Congregation and the Ann Arbor JCC. Register online on the Beth Israel website (www.bethisrael-aa.org)

Theology Book Club – Online
Wednesdays at 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Everyone is welcome to join Beth Israel for services, classes and events. Services are being held in person and virtually. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Evening Minyan – virtual only
Sunday at 5 p.m.
Monday–Thursday at 7:30 p.m.

Friday Evening Services – virtual only
Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services – In person and virtual
Saturday at 9:30 a.m. ■

Voting rights and voter suppression in Michigan

By Cilla Thomas

The Temple Beth Emeth Civic Engagement Committee had the privilege of hosting a presentation by Kevin Deegan-Krause, professor of political science at Wayne State University, about Voting Rights and Voter Suppression.

For elections to be truly democratic, all adult citizens must be equally able to cast a ballot and have their votes count. To understand what is currently at stake, Professor Deegan-Krause recommends reading *How Democracies Die* by Steven Levitsky and Daniel Ziblatt. The book gives a comparative study of different democracies in the world, where elected autocrats use similar strategies to undermine democratic institutions. We see this happening in many place, including in the United States. Another recommendation is *How to Rig an Election* by Nick Cheeseman and Brian Klaas. *How to Rig an Election* shows the limitations of national elections and how autocrats all over the world employ strategies in order to remain in power. Their first chapter is about the U.S. The American political system is brittle and small changes can make a big difference. Here in the U.S. voting is more difficult than in other countries, where citizens can vote on weekends, have automatic voter registration, and enjoy easy access to absentee voting.

"Voters not Politicians" (VNP) is a successful, nonpartisan grassroots organization in Michigan that was established in 2017. The group created an initiative to end gerrymandering. Michiganders accepted the redistricting proposal with a significant majority. As a consequence the responsibility of drawing districts is now taken away from the legislators and instead an independent citizen commission with input from the people is establishing the district lines. A no-excuse needed absentee ballot proposal, initiated by the ACLU and the League of Women Voters, created no-excuse absentee voting, same-day automatic registration, and risk-limiting audits. This initiative was accepted by an even bigger majority of Michiganders. As a result, Michigan took a huge step forward with voting access, rights, and safety in 2020. VNP has continued to work for an even stronger democracy. During the pandemic in 2020, they worked with clerks to make voting as safe as possible! The 2020 election was exceptionally safe and accessible.

However, to counter these efforts, the Heritage Foundation has spent $24 million in purple battleground states Arizona, Michigan, Florida, Georgia, Iowa, Nevada, Texas, and Wisconsin to restrict voting and to allow again for "politicians to choose their voters," instead of having "voters choose their politicians!" Unfortunately, the anti-voter agenda is coming to Michigan too! So far, Governor Whitmer has vetoed the bills restricting voting. Currently, there is an initiative being circulated by the group "Secure MI Vote" to make it more difficult to vote. The Michigan Constitution allows for a referendum with only 3.4% of the population signing it, to go directly to the Michigan Senate and House for voting. The rest of the voters in Michigan won't even have a chance to vote on it. Currently, the Michigan House and Senate both have a majority of Republicans. Apparently, they announced that they will support this initiative. Unfortunately, this bill is not to keep voting more secure, but is designed to keep people from voting.

Here is some of the content of the "Secure MI Vote" petition:

Remove the affidavit option for voters who forget their IDs.

Require driver's license number or the last four digits of their Social Security number on absentee ballot applications (which discriminates against low income citizens and seniors who are no longer in possession of their driver's license and having to report some of their Social Security numbers increases their risk of becoming a victim of fraud).

Election officials are not allowed to send ballot applications unless requested.

No private funding or support for election officials or volunteers (election officials and volunteers are already underfunded).

$3 million to provide free ID for those who don't have a driver's license. (This might be difficult to obtain, e.g. having to find transportation in order to go and wait in long lines at the Secretary of State).

Act now against voter suppression

VNP is spearheading a "Decline to Sign" campaign to educate voters about the voter restrictions that the "Secure MI Vote" will bring to Michigan. Read more about this and other opportunities to volunteer on their website: votersnotpoliticians.com

There are many ideas that could expand voting rights and access rather than restricting it. These include provide at least two weeks of early voting; let voters see their ballots fed into tabulators; tabulate early votes ahead of time instead of on election day; support clerks with adequate funding and equipment in order to do their critical work; ensure a minimum number of drop boxes in every community; and ballot tracking, consistent signature verification and curing process.

Professor Deegan-Krause's presentation was very inspiring! He made us aware of how, at the present time, the American political system is in danger of becoming an illiberal democracy if we don't become engaged and resist these attempts of voter suppression.

Call your senators and representatives, they will listen! ■

Jewish music is in the air

By Kevin Lieberman

The COVID-19 pandemic started during the first semester that I enrolled in the University of Michigan carillon course. Since the course went virtual and we temporarily couldn't play the instrument, I applied for (and received) a grant from Charles and Lynn Schusterman Family Philanthropies' ROI Community initiative to learn how to arrange Jewish songs so that they may be played on the carillon. While I have performed these pieces on the carillons at the University of Michigan over the past year, I have typically assumed that most listeners do not recognize the pieces.

However, Chuck Newman invited me to be interviewed as part of his "Conversations" program, presented by the Jewish Community Center of Greater Ann Arbor, to discuss my research and my experience as a carillon student. As a follow-up to the program, I performed a concert of Jewish music on the 53-bell Charles Baird Carillon at the University of Michigan on October 24; the recital included Jewish songs that I had arranged through the grant. In cooperation with the *Washtenaw Jewish News*, Chuck held an informal contest that encouraged listeners to try to identify the pieces that were performed during the recital.

We're excited to announce that Ronnie Simon won the "Name that Jewish Tune Contest" by recognizing nearly all the pieces! After the concert, Simon said, "It was wonderful to hear a half hour of Jewish music ringing from Burton Tower, and a special treat to have Kevin talk to us afterwards about his sources for Jewish carillon music."

Since the recital was themed as a contest, we did not announce the program in advance. Here were the pieces that were performed:

Hava Nagilah, traditional, arranged by Richard Giszczak

Continued to page 13

JCC Bookfair continues in Dec continued from page 1

the immigration story of 11-year-old Esther begging her father in Cuba to allow her to leave Poland and join him in Cuba.

The talk will be moderated by Jennie Lieberman, an Ann Arbor resident who was also born in Havana and emigrated to the U.S. She earned her undergraduate degree from SUNY and then moved to Michigan and earned her MSW from the University of Michigan in 1975.

Einat Nathan — Tuesday, December 7, 1 p.m. — ***My Everything: The Parent I Want to Be, The Children I Hope to Raise***

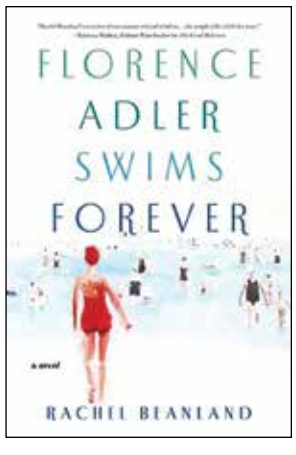
Einat Nathan is the mother of five children and a parenting expert and counselor with her own clinic in Tel Aviv. *My Everything* is a beautiful and comforting read that reminds mothers how to be patient with their children, to try to remain calm in an age of constant fearmongering, and to appreciate and accept each child as an individual with their own quirks, gifts, and flaws. The moderator for this talk will be Ruth Moscow Cohen, a clinical social worker who has maintained a psychotherapy practice for more than 30 years in Ann Arbor. She enjoys helping individuals and families at all stages of development — from children to older adults as they deal with life's inevitable challenges.

Lisa Goldberg, Merelyn Chalmers, and Natanya Eskin — Tuesday, December 7, 7 p.m. — ***Now for Something Sweet***

This book is the result of an intensive search to uncover, curate, and celebrate the very best, most cherished sweet recipes from the Jewish community in Australia and around the world. Alongside the recipes, they recount heartwarming and poignant stories of family, friendship, community, and survival. The authors come from Perth with Hungarian heritage, Sydney with an English background, from Melbourne of Polish stock, and a Sydney girl with Shanghai/Russian Roots.

Rachel Beanland — Wednesday, December 8, 7 p.m. — ***Florence Adler Swims Forever***

This fascinating novel is special because there are not many stories depicting Jewish immigrants already living for a generation in America in 1934. The novel centers on a Jewish family no longer struggling to assimilate, but rather dealing with the challenges of economic survival, antisemitism, and intermarriage. The author is a graduate of the University of South Carolina and earned her MFA in creative writing from Virginia Commonwealth University. What starts out to be a light beach read about the 1930s in Atlantic City turns to a more serious note.



Ian Kerner — Thursday, December 9, 7 p.m. — ***So, Tell Me About the Last Time You Had Sex***

This author is a licensed psychotherapist and nationally recognized sexuality counselor who specializes in sex therapy and couples therapy working with individuals on a range of relational issues. After more than 20 years of doing sex therapy, Dr. Ian Kerner is a Sherlock Holmes of the bedroom, a sexual detective helping individuals and couples solve the mystery of their sexual distress. During a first session with a new patient or couple he always asks "So, tell me about the last time you had sex." This program is a must.

Daniel Sokatch — Sunday, December 12, 1 p.m. — ***Can We Talk About Israel? A Guide for the Curious, Confused, and Conflicted***

This book is a primer on Israel and the Israeli-Palestinian issue. It is the story of the conflict and why so many people feel so strongly about it without actually understanding it very well at all. It is an attempt to grapple with a century-long struggle between two peoples that both perceive themselves as victims (and indeed are). And it's an attempt to explain why Israel and the conflict inspires such extreme feelings. Dr. Jonathan Trobe is the moderator for this talk. He is a Professor of Ophthalmology, Neurology, and Neurosurgery at the University of Michigan and is very involved in the Jewish community of Ann Arbor.

James McAuley — Monday, ***December 13, 1 p.m. — The House of Fragile Things: Jewish Art Collectors and the Fall of France***

In *The House of Fragile Things*, the author explores the central role of art in the assimilation and identity of French Jews in the fin-de-siècle. Based on previously unexploited private archives, the book tells the story of an interconnected set of families: the Camondos, the Rothschilds, the Reinachs, the Cahens d'Anvers. He shows how Jewish art collectors contended with powerful strains of antisemitism between the Dreyfus Affair and the Holocaust. He also talks about how between 1870 and the end of WWII, a number of prominent French Jews, pillars of an embattled community, invested their fortunes in France's cultural artifacts, sacrificed their sons to the army, and were ultimately rewarded by seeing their collections plundered and their families deported to Nazi concentration camps.

Abbe Greenberg and Maggie Sarachek — Monday, December 13, 7 p.m. — ***The Anxiety Sisters' Survival Guide: How You Can Become More Hopeful, Connected, and Happy***

This is a warm and practical guide to coping with anxiety and finding ways to laugh anyway. Whether you are looking to better understand and manage panic, worry, grief, stress, or phobias, or just want to pause the endless spin cycle in your head, you'll find real world research, techniques, exercises, and insights. In every page, it tells you that you are not alone.

Jonathan Dunsky — Tuesday, December 14, 1 p.m. — ***The Auschwitz Detective***

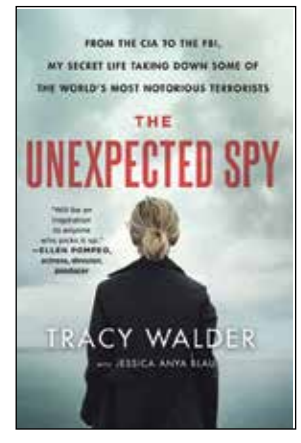
This author has created the Adam Lapid Series. Adam Lapid is a retired Hungarian police detective and a Holocaust survivor. The Auschwitz Detective is book six in the series and is a prequel that takes the reader back to the concentration camp where Lapid was a prisoner in the fall and winter of 1944. When a young boy is murdered, a fellow prisoner who was elevated to senior status and given leadership duties is angered and wants to exact revenge on the culprit. Lapid is given the case and forced to take on the role of detective once again. Dr. Martin Shichtman is the moderator for this talk. He is a Professor of English Language and Literature and Director of Eastern Michigan University's Center for Jewish Studies.

Heather Dune Macadam — Tuesday, December 14, 7 p.m. — ***999: The Extraordinary Young Women of the First Official Jewish Transport to Auschwitz***

This book is a PEN America Literary Award Finalist, a Goodreads Choice Awards Nominee, and an Amazon Best of the Year Selection. The author has done much work in the battle against Holocaust denial and has been recognized by Yad Vashem in the UK and Israel, and the Shoah Foundation. The author has a master's degree in creative writing and received a Presidential Grant for Research from Savannah College of Art and Design. This is the untold story of 999 unmarried Jewish women who were tricked on March 25, 1942, into boarding the train that became the first official transport to Auschwitz.

Tracy Walder — Wednesday, December 15, 1 p.m. — ***The Unexpected Spy: From the CIA to the FBI, My Secret Life Taking Down Some of the World's Most Notorious Terrorists***

The author, a Jewish American woman, was recruited by the CIA out of her sorority at the University of Southern California. On 9/11 she was tracking terrorists with President George W. Bush, Vice President Dick Cheney, or Secretary of State Colin Powell looking over her shoulder. Driven to stop the new breed of terror that war created, Walder picked up her alias identity, flew overseas, and continued the hunt. This book is a powerful memoir about a woman who made a career in a male-dominated field and what she's taken away from it now that she's no longer in government service.



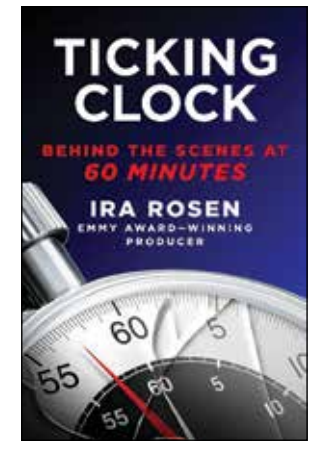
Robert Lefkowitz — Wednesday, December 15, 7 p.m. — ***A Funny Thing Happened on the Way to Stockholm; The Adrenaline-Fueled Adventures of an Accidental Scientist***

Robert Lefkowitz is a Novel Prize-winning scientist (Chemistry 2012) who is best known for showing how adrenaline works via stimulation of specific receptors. He was trained at Columbia, the NIH, and Harvard before joining the faculty at Duke University and becoming an Investigator of the Howard Hughes Medical Institute. In addition to being a researcher, Dr. Lefkowitz is a cardiologist as well as a cardiac patient. The book is a rollicking memoir from the cardiologist turned legendary scientist that reels in the joy of science and discovery. Chuck Newman is the moderator for this presentation. Chuck is a lifelong entrepreneur who founded numerous companies and nonprofits including the Jewish Community Center of Ann Arbor with his wife Sharon, the Michigan Israel Business Bridge, Protectors of Equality in Government, and WAVE. Chuck is also the host of a Zoom show called Conversations.

Louie Kemp — Thursday, December 16, 1 p.m. — ***Dylan and Me: 50 Years Of Adventures***

This book is a uniquely intimate memoir of a lifelong friendship with Bob Dylan and offers never told before stories, behind the scenes glimpses, rare photos, and affectionate anecdotes about one of the key figures in American music and letters. With a cast of characters that includes Marlon Brando, Cher, Joan Baez, Joni Mitchell, and many more, *Dylan and Me* is the ultimate rock and roll biography: a backstage pass to Louie and Bob's life, friendships, and music by the guy who was there every step of the way. The moderator for this talk is Sandor Slomovits. Sandor, along with his brother Laszlo, is a founding member of the popular folk music duo, Gemini. The twin brothers have been writing, playing, and recording music since 1973 from their home base in Ann Arbor and have toured throughout the United States and Canada.

Ira Rosen — Thursday, December 16, 7 p.m. — ***Ticking Clock***



For nearly 25 years, Ira Rosen has produced some of the most memorable, important, and groundbreaking stories for *60 Minutes*. A former Nieman Fellow at Harvard University, Rosen was a senior producer of *Primetime Live* with Diane Sawyer. He has won 25 national Emmys, four Dupont Awards, and two Peabodys for his work. In this book, Rosen reveals the intimate, untold stories of his decades at America's most iconic news show. When producer Ira Rosen walked into the *60 Minutes* offices in June of 1980, he knew he was about to enter television history. ■

Monthly Shabbat gatherings resume for young professionals

Hilary Greenberg, special to the WJN

After a COVID-induced hiatus, the Jewish Young Professionals group of the Jewish Federation of Greater Ann Arbor has resumed monthly Shabbat gatherings around Ann Arbor, kicking off with a potluck dinner at Southeast Area Park on Ellsworth and Platt on Friday, October 8. Despite the cool gray evening, 20 young adults gathered for a beautiful Kabbalat Shabbat song session led by JYP participant Sydney Fine. Voices joined together to sing familiar summer camp tunes, and to learn new songs as the sun sank below the horizon. Individuals brought delicious homemade food to share with the group including salmon, pot stickers, brussels sprouts, salads, dips, and more! It was a beautiful evening and a great way for JYP to reconnect with Shabbat as a community.

November's Shabbat gathering had a "Friendsgiving" theme and featured small, intimate meals with around five people at each, all hosted in people's homes. The goal of this structure was to provide an opportunity for newcomers to Ann Arbor to make new friends in a less intimidating setting compared to a larger event with many people they don't know. The dinners opened engaging conversations and deepened relationships across the board.

Beyond Shabbat, 15 JYPers enjoyed meeting up at Spicer Orchards for a Fall Fun Day on Sunday, October 24. Young adults were invited to bring their children to this event, and several did. The kids and adults alike especially enjoyed running around a corn maze for a "tractor scavenger hunt," in addition to noshing on traditional cider donuts, bumping along on a wagon ride, and exploring the pumpkin patch.

"It was wonderful to explore the beautiful outdoors with JYP members and their adorable kids," said JYP Board President Sheira Cohen. "Luckily, we got out of the corn maze in one piece, and with more information about tractors than I knew I needed!"

For more information about Federation's Jewish Young Professionals group, or to learn about upcoming events, visit JewishAnnArbor.org or contact Federation's Engagement & Community Relations Manager Hilary Greenberg at hilary@jewishannarbor.org. ■

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Continued from page11

Tumbalalaika, traditional, arranged by Richard Giszczak
Shalom Aleichem, traditional, arranged by Moshé Lewkowitz
Sunrise, Sunset (from "Fiddler on the Roof"), music by Jerry Bock, lyrics by Sheldon Harnick, arranged by Richard Giszczak

A Walk to Caesarea (also known as "Eli Eli"), poem by Chana Senesh, set to music by David Zahavi, arranged by Moshé Lewkowitz
Zog Nit Keyn Mol, lyrics by Hirsh Glick, music by Dimitrii Pokrass, arranged by Kevin Lieberman
Erev Shel Shoshanim, music by Yosef Hadar, lyrics by Moshe Dor, arranged by Kevin Lieberman
Bashana Ha'ba'ah, music by Nurit Hirsh, lyrics by Ehud Manor, arranged by Moshé Lewkowitz
Mi Shebeirach, music and lyrics by Debbie Friedman, arranged by Kevin Lieberman
Kol HaOlam Kulo (Gesher Tzar Me'od), lyrics by Rebbe Nachman of Breslov, music by Rabbi Baruch Chait, arranged by Kevin Lieberman

If you missed October's recital, I will be performing a 30-minute recital of Hanukah music on Thursday, December 2, at 12 p.m. and 6:30 p.m. at Burton Memorial Tower. Everyone is welcome to join!

Burton Memorial Tower is located on Central Campus near Hill Auditorium and the Michigan League. The bells can be best heard from Ingalls Mall (next to the Michigan League), and restrooms are located inside the Michigan League. Hourly public parking is available nearby in the Liberty Square Structure (510 E. Washington) and the Maynard Structure (324 Maynard). Since the weather may be cold, listeners are encouraged to dress warmly and bring something warm to drink.

Attendees are also welcomed to visit the carillon's belfry and see the bells being played during the Hanukah-themed recitals. Enter Burton Memorial Tower's front door that faces the Michigan League and take the elevator to the top of the building. Please be advised that a final two flights of stairs must be taken to reach the belfry after exiting the elevator; unfortunately, the carillon was built in 1936 and it is not ADA accessible. Attendees will be able to see the bells up close, including the carillon's largest bell that weighs 12 tons, as well as peer into the carillon playing cabin during the recital. It is kindly requested that all visitors complete the ResponsiBLUE screening prior to entering the building (https://responsiblue.umich.edu/) and that food and beverages are not brought to the belfry. Face coverings are required inside Burton Memorial Tower and its belfry. Five minutes after the recitals, a brief tour of the carillon will be provided. Feel free to email me at klieberm@umich.edu with any questions. ■

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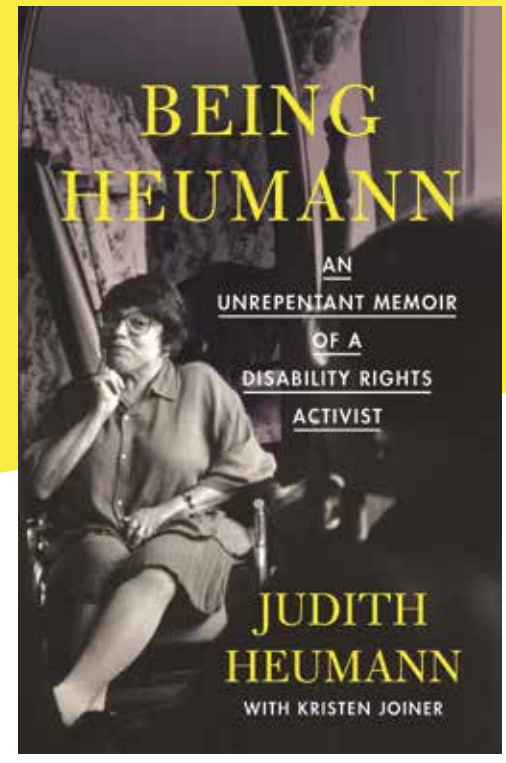

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- Resource, information, and action on climate change
- Grocery Bag & plastic film recycling program
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What Is Being Done to Combat Climate Change? What Is Not Being Done? How Can You Help?

Monday, December 6
7:00 – 8:30 P.M.

Register at
www.templebethemeth.org

David Uhlmann (Keynote Speaker)
Jeffrey F. Liss Professor from Practice, Director, Environmental Law and Policy Program, University of Michigan

Along with...
Sarah Rockford: Organizing and Leadership Development JTS Fellow, Dayenu (national)
Zach Waas Smith: Community Engagement Specialist, Sustainable Development, City of Ann Arbor
Leah Wiste: Executive Director, Michigan Interfaith Power & Light
Rabbi Josh Whinston: Temple Beth Emeth
Cathy Marshall: Dayenu Circle Chairperson, Temple Beth Emeth

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Israel to speed up evacuations of some Ethiopians in midst of civil war

Shira Hanau, Andrew Lapin, originally for the JTA

Israel is set to speed up its evacuations of some of the relatives of Ethiopian Israelis who remain in the country in the midst of an escalating civil war.

The news comes just a week after Sigd, an Ethiopian Jewish holiday that historically was marked with prayers for God to return the Jewish people to Israel

Ethiopians are reunited with their families at Ben Gurion Airport in Israel, Feb. 4, 2019. (Tomer Neuberg/Flash90)

Those who have first-degree relatives in Israel — a category that was approved for evacuation in an agreement made in 2015 — will be evacuated more quickly. That group will number at least 3,000, Ynet reported.

But there are thousands more Ethiopian Jews waiting to immigrate. Members of the same family may not be able to get to Israel together if they were not all the on the list approved in 2015.

Over the past year, Ethiopia has been the site of a bloody civil war between fighters in the rebel Tigray Army and Ethiopian nationalist forces, backed by troops from neighboring Eritrea. More than 10,000 people have been killed in the fighting, according to estimates from the United Nations and aid groups, and numerous war crimes have been documented on both sides, including frequent rapes of women and children. Recently, the president of Ethiopia encouraged civilians to arm themselves.

In the 30 years since Israel covertly airlifted more than 14,000 Ethiopian Jews to the country as part of Operation Solomon, more than 8,000 Jews officially recognized by the Israeli government have remained stranded in Ethiopia, their pleas for asylum were placed in limbo, even as some have had family members resettle in Israel.

The war has particularly compounded problems for those Jews stuck in Ethiopia. Activists in Israel say the actual number of Jews in Ethiopia requiring asylum is closer to 12,000; there are also Ethiopian Jewish tribes not recognized by Israel that seek to remain in their country while practicing Judaism.

Most of the remaining Ethiopian Jews are concentrated in the capital city of Addis Ababa, which is also a major site of the fighting. Many are scared about a potential total collapse of the country's government. ■

It's not too late to save a life in Israel this year.

For more than 90 years, American donors have provided vehicles, training, and supplies to Israel's national paramedic and Red Cross service, equipping them to treat the sick and injured under the most difficult circumstances and to save lives.

In fact, this past year Magen David Adom's 30,000 EMTs and paramedics have been on the front lines in the fight against coronavirus while also contending with terrorist and rocket attacks, riots, car accidents, and other threats to Israeli lives.

If you want to make a real difference in Israel, no other organization has a greater impact on its people than Magen David Adom.

Make an end-of-year donation at afmda.org/saving-lives-2021

AMERICAN FRIENDS OF MAGEN DAVID ADOM מגן דוד אדום

Saving lives. It's in our blood.

afmda.org

Calendar

December 2021

As our community eases into in-person events with sensitivity to changing pandemic safety, always check websites or call for updates before planning to attend anything listed here and for prayer services.

Wednesday 1 Hanukah 4th candle

Yidish tish (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please e-mail Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Outdoor Hanukah: AAOM. Communal, outdoor candle lighting. Sing along as we light candles and then roast marshmallows over the firepit! 6 p.m.

Outsmarting Antisemitism: Chabad. . 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 2 Hanukah 5th candle

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Hanukah Carillon Concert: Kevin Lieberman will play in the Burton Memorial Tower. 12 noon and 6:30 p.m.

Ann Arbor Jewish Book Festival: Pam Jenoff : *The Woman with the Blue Star*. 1 p.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 3 Hanukah 6th candle

Candle Lighting 4:45 p.m. Mikeitz

Saturday 4 Rosh Hodesh Tevet

Havdallah 5:49 p.m. Hanukah 7th candle

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Rosh Hodesh Shabbat Minyan: Pardes Hannah. 10 a.m.

Bite Size Shabbat in Burns Park: BIC and AAOM. 11:30 am for Tot Shabbat (2-5 year olds) and Parsha Party (5-8 year olds).

Rosh Chodesh: AAOM. Ladies' Tea. We will explore women's role in the miracle of Hanukah through a brief text study *Being a Part of the Miracle*. Home of a community member. 4 p.m.

Illuminate 2021: BIC. An all-ages community-wide Hanukkah celebration! 5:45 p.m.

Sunday 5 Rosh Hodesh Tevet

Hanukah 8th candle

Kids Hanukah: AAOM. Crafts and songs and stories for kids of all ages. (In Person). 9:30 a.m.

Ann Arbor Jewish Book Festival: Sponsor Brunch with Avery Robinson. 1 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Women's Rosh Chodesh Circle - Tevet: TBE. 7:00 p.m.

Rosh Hodesh Circle: Pardes Hannah. 7 p.m.

Monday 6

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Ann Arbor Jewish Book Festival: Ruth Behar: *Letters from Cuba*. 7 p.m.

What Is Being Done to Combat Climate Change? What Is Not Being Done? How Can You Help?: TBE Dayenu group. On Zoom.7 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 7

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Ann Arbor Jewish Book Festival: Einat Nathan: *My Everything*. The Parent I Want to Be, the Children I Hope to Raise. 1 p.m.

Ann Arbor Jewish Book Festival: Lisa Goldberg, Merelyn Chalmers, Natanya Eskin, Jacqui Israel: *Now for Something Sweet*. 7 p.m.

Spirituality Book Club with Cantor Emerita Annie Rose: TBE. Contact cantorannie@gmail.com for details and to join. 7:30 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 8

WCEE Book Series: *In the Midst of Civilized Europe: The Pogroms Of 1918-1921 And The Onset Of The Holocaust*. Jeffrey Veidlinger, Joseph Brodsky Collegiate Professor of History and Judaic Studies, University of Michigan. Zoom webinar. 12 Noon.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Ann Arbor Jewish Book Festival: Rachel Beanland: *Florence Adler Swims Forever*. 7 p.m.

Jews, Bluegrass, and Other 'American' Musics: A Conversation (With Some Songs): EMU. 7 p.m.

Outsmarting Antisemitism: Chabad. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 9

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Queer Jews and Muslims: A Roundtable on Race, Religion, Gender and Sexuality. Frankel Center. Prof. Katrina Daly Thompson, Prof. Robert Phillips, Prof. Edwige Crucifix, Dr. Shanon Shah, With Adi Saleem Bharat. Zoom Webinar: https://myumi.ch/qgDEy. 12 noon.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Ann Arbor Jewish Book Festival: Ian Kerner: *So, Tell Me about the Last Time You Had Sex*. 7 p.m.

Discussion with Mark Oppenheimer: TBE and BIC. Director of the Yale Journalism Initiative, author, and host of the Unorthodox podcast, will discuss Squirrel Hill, the Tree of Life Synagogue Shooting and the Soul of a Neighborhood, with a Q&A and book signing to follow. At Temple Beth Emeth, 2309 Packard St. or view via Zoom at www.templebethemeth.org. 7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 10

Candle Lighting 4:45 p.m. Vayigash

Saturday 11

Havdallah 5:49 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Second Saturday Shabbat Morning Service: AARC. Led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Zoom link will be sent out the week before the event. Ta'Shma at 10 a.m. Service 10:30 a.m.to noon.

Bite Size Shabbat in Burns Park: BIC and AAOM. 11:30 am for Tot Shabbat (2-5 year olds) and Parsha Party (5-8 year olds).

Shabbat Morning Service: Pardes Hannah. 10 a.m.

Sunday 12

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Book Group: AARC. *The Ambassador* by Yehuda Amichai and Matt Rees. Email Greg Saltzman, gsaltzman@albion.edu 11:30 a.m. to -1 p.m..

Ann Arbor Jewish Book Festival: Daniel Sokatch: *Can We Talk about Israel? A Guide for the Curious, Confused, and Conflicted*. 1 p.m.

Living Room Lecture with Ethan Kross: BIC. Ethan Kross will discuss his book, Chatter: The Voice in Our Head, Why It Matters, and How to Harness It. 1 p.m.

Monday 13

Ann Arbor Jewish Book Festival: James McAuley: *The House of Fragile Things: Jewish Art and Collectors and the Fall of France*. 1 p.m.

Talmud Study with Rabbi Dobrusin: BIC. 4 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Rabbi Hanoch Teller, storyteller. HMC. Free with membership, or $10. 7 p.m.

Ann Arbor Jewish Book Festival: Abbe Greenberg and Sarachek: *The Anxiety Sisters' Survival Guide: How You Can become More Hopeful, Connected, and Happy*. 7 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 14

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Ann Arbor Jewish Book Festival: Jonathan Dunsky: The Auschwitz Detective. 1 p.m.

Ann Arbor Jewish Book Festival: Heather Dune Macadam: *999: The Extraordinary Young Women of the First Official Jewish Transport to Auschwitz*. 7 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 15

Ann Arbor Jewish Book Festival: Tracy Walder: *The Unexpected Spy: From the CIA to the FBI, My Secret Life Taking Down Some of the World's Most Notorious Terrorists*. 1 p.m.

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Ann Arbor Jewish Book Festival: Robert Lefkowitz: *A Funny Thing Happened on the Way to Stockholm*. 7 p.m.

Torah on Tap: AAOM. At HOMES Brewery. Impossibly Kosher: Exploring impossible meat and kashrut - With the launch of Impossible Pork this fall and the subsequent news that it will not be certified as kosher by the Orthodox Union, we will examine what makes food items kosher and why.

Outsmarting Antisemitism: Chabad. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 16

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Ann Arbor Jewish Book Festival: *Louie Kemp: Dylan and Me: 50 Years of Adventures*. 1 p.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Ann Arbor Jewish Book Festival: Ira Rosen: *Ticking Clock*. 7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 1 Candle Lighting 4:46 p.m. Vayechi

Saturday 18

Havdallah 5:51 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Bite Size Shabbat in Burns Park: BIC and AAOM. 11:30 am for Tot Shabbat (2-5 year olds) and Parsha Party (5-8 year olds).

Sunday 19

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Monday 20

Lunch and Learn: AAOM. Why Moshe? Turning Towards Leadership As we prepare to begin reading from the book of Shemot we will explore Moshe's qualifications as a leader. Join on Zoom: https://bit.ly/Parsha. 12:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 21

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 22

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Outsmarting Antisemitism: Chabad. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 23

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 24 Candle Lighting 4:49 p.m. Shemot

Fourth Friday Kabbalat Shabbat. AARC. On Zoom, e-mail: aarcgillian@gmail.com. 6:30 p.m.

Saturday 25

Havdallah 5:55 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Bite Size Shabbat in Burns Park: BIC and AAOM. 11:30 am for Tot Shabbat (2-5 year olds) and Parsha Party (5-8 year olds).

Sunday 26

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.**

Monday 27

Tuesday 28

Twenty-five minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 29

Yidish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Outsmarting Antisemitism: Chabad. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 30

Jewish Prayer: Finding Our Way in the History, Meaning, and Spirituality of our Worship Service: TBE. Rabbi Whinston leads discussion. 10:30 a.m. and 7:30 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4-7 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m

Friday 31

Candle Lighting 4:45 p.m. Va'eira.

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

AARC Mitzvah Corps: Essential ingredient of a caring community

By Anita Rubin-Meiller

"Mitzvah comes from the root word tzavta, which means connection. There are 613 mitzvot, and therefore, 613 ways to connect to G-d." – Rabbi Zushe Greenberg

I appreciate this definition of mitzvah, which goes beyond doing a good deed or following a commandment, and adds connection as an essential ingredient.

MITZVAH CORPS

When I became chair of the Ann Arbor Reconstructionist Congregation (AARC) Mitzvah Corps several years ago, I knew that what we could offer to the larger community would best be generated by what we offered each other to build connection, support, and a sense of being known.

Toward that end, we began having quarterly meetings, which moved to Zoom during shutdown and have been in person since the availability of the vaccine. The meetings begin with a personal sharing of a blessing and a challenge since we last met. In this way we have supported each other through health challenges, losses, changes in career or living situations, and family stresses. Through that feeling of being connected it is easy to feel moved to connect to others when they are in need. Connection is the heart and soul of our mission, "to mobilize support when needed," and our vision, "to create a non-judgmental community in which it is natural to ask for and receive help."

Early on, the pandemic showed us that support might have to arrive in ways that we were unaccustomed to. We were placed in lockdown in March 2020, and a month later, a former beloved member of our congregation notified me that she had just lost her mother and was seeking support for one night of shiva. She and her family had other resources for shiva as well, but it was especially important to her during this time of "virtual only" contact to be with people who knew her, her family, and may even have known her mother. She had been an active member of the congregation for many years and had celebrated the bar and bat mitzvahs of her children with us. It was a certain joy to be able to connect her with Rabbi Ora Nitkin-Kaner and know that her needs in the midst of grief would be well tended to.

The Mitzvah Corps notified the congregation of the chance to offer support, and our first Zoom shiva was manifested. While a Zoom Shiva could never substitute for the in-person hugs, warm personal exchanges, and provision of food that happen in person, for this woman, seeing familiar faces, in a religious context that meant a lot to her, "felt like home."

Another request prompted by the societal circumstances we found ourselves in was from a longtime AARC member with chronic health issues that impacted her mobility and sense of safety. At the start of the pandemic, she was experiencing greater physical difficulty, and had had a couple of falls. It was also just barely a year since she had lost her beloved husband, and her loneliness and isolation was acutely felt. At the suggestion of a good friend, she contacted the Mitzvah Corps and explored what support could be offered. We created a chain of daily phone calls with a combination of AARC members and personal friends, that continues to this day. She says she is "so thankful" and that through these calls she has come to trust that "someone cares about me."

Some needs met by the Mitzvah Corps, such as helping families host services for b'nei mitzvah, have been unnecessary during these past two years. Other needs have remained the same. We have organized meal chains for families bringing home a newborn and for individuals moving through significant illness or injury. We have provided rides to medical appointments and assisted with grocery shopping. We have been grateful that when a need is made known, many members of our congregation rise to the occasion to pitch in.

As it is designed now, the five Mitzvah Corps members carry the responsibility to mobilize support when and where it is called for. All requests come through the chairperson and are either met by her or assigned accordingly. We have been glad to be available during these difficult times, but at times have also felt the strain of higher demand, as when two of our members were significantly injured and another's family was ill with COVID.

The pandemic also thwarted initial efforts from some Corps members to start new offerings such as a support group for families caring for their elders and a support group for parents of teens. Hopefully these will happen in the future.

At our most recent quarterly meeting we began to address the issues of increasing membership in the Mitzvah Corps and being better able to truly know, and meet, the needs of the congregation's members. As we puzzled over what we'd want others to know about our efforts, one member, Caroline Richardson, observed: "You don't always think of yourself as someone who will need something, but we are all vulnerable and there are times we will need help." Our board liaison, Debra Gombert, observed: "the act of bringing a meal to congregation members in need was about connection, not cooking; about being in community and creating community."

It seems that the COVID pandemic and other factors in the past few years have highlighted great need in many areas for many people. If you desire your actions to have an impact, it can be overwhelming to try to determine where to do something that matters. But, as it says in the Mishnah, "Anyone who saves a life, it is as if they saved an entire world." The AARC Mitzvah Corps offers an opportunity to lighten the burden of one individual, or family, and by doing so increase your own sense of well-being and joy.

If you would like to learn more about the Ann Arbor Reconstructionist Congregation, please visit aarecon.org, or contact Gillian Jackson at aarcgillian@gmail.com or Rabbi Ora Nitkin-Kaner at rabbi@aarecon.org. ■

Belman Award supports my work with JCUA and Bring Chicago Home

By Jacob Schneyer

When I graduated college in the spring, I knew I wanted to get involved in social justice work, but I wasn't quite sure how.

Luckily, this fall I got the opportunity to do canvassing and outreach for the Jewish Council on Urban Affairs (JCUA) in Chicago, supported by the Belman Award from the Ann Arbor Reconstructionist Congregation. JCUA is an organization that organizes Jews in Chicago to take action for social, economic, and racial justice. Over the past 57 years, JCUA has been a major part of many fights for social justice in Chicago, and they are currently involved in several campaigns around police accountability, immigration justice, and housing. My role has been focused on housing, where JCUA is part of a campaign called Bring Chicago Home.

Bring Chicago Home is a coalition of community groups, unions, and social service providers that seeks to end homelessness in Chicago. To do this, the coalition advocates an increase in the tax (called the Real Estate Transfer Tax, or RETT) paid on real estate purchases of over $1 million. The money raised from the tax increase would go directly towards permanent supportive housing for those who need it, meaning guaranteed affordable housing combined with support services like health care and job training. Importantly, this proposal would provide permanent, dedicated funding for housing, rather than leaving that funding to be fought over again every year.

Implementing this policy will require it to first be passed by Chicago's City Council, and then approved by voters on a ballot. To move towards that first step, JCUA is focusing on three specific alderpeople whom we want to convince to sign on to the campaign. I'm responsible for two of them.

Our strategy to convince these alderpeople has two parts. First, we're planning to meet with them to present our plan, explain the benefits, and try to convince them to sign on. Second, we're canvassing in their wards to talk to residents about the campaign and ask them to sign postcards in support. So far, I've conducted over a dozen canvasses at different locations around the two wards, including parks, farmers markets, and going door to door. I've collected over 200 postcards.

Almost everyone I've been able to have a conversation with is supportive of the campaign. People of all backgrounds and experiences really sense that homelessness is a serious problem for the city, and that the solution needs to be big and focused on the long term.

One conversation in particular has stuck with me. I knocked on a door and introduced myself to the woman inside. She looked busy, and it didn't seem like she wanted to talk. But when I explained that it was about housing, she agreed to sign. She told me that she took care of her adult son, and that she knew if something happened to her, no one else would take care of him and he might end up on the street. Hearing that story really reinforced for me why fighting for access to housing is so important. It's not only a way to fight homelessness, it's also such a crucial safety net for people whose housing is unstable or insecure for whatever reason. I believe that providing housing to everyone who needs it is an essential part of a safe and healthy city, and I'm proud to be working to make that a reality in Chicago.

The Robert Belman Award is granted in support of social justice activism. The award was established by AARC members Dale Belman and Amy Tracey Wells in memory of Dale's brother Bob, who died tragically in 2018. Bob was a supporter of charitable organizations and liberal causes who gave freely of his time and money.

The Robert Belman Award is a grant of up to $1000 available to Ann Arbor Reconstructionist Congregation b'nai mitzvah graduates who are engaging or wish to engage in social justice action. Each year, $1000 will be available to be split between up to five awardees. Examples of qualifying activities include internships, leadership training, volunteering, or participation in a course through an organization such as the Reconstructionist Rabbinical College. Financial need will be one consideration in choosing recipients. ■

AA Reconstructionist December events

Last Night of Hanukah Congregation-Wide Celebration

Sunday December 5th, 5–7 p.m. JCC of Ann Arbor.

Join us for the last night of Hanukah! Beit Sefer will lead a special candle lighting for the congregation, followed by singing, Hanukah Jeopardy, and a Hanukah cookie exchange! Non-members and members may join via live-stream beginning at 5:30."

Second Saturday Morning Shabbat Service

December 11

Ta'Shma 'Pray What!?' 10 a.m.,
Shabbat Services 10:30 to noon.
This is a morning Shabbat Service led by Rabbi Ora Nitkin-Kaner. Everyone is welcome! Zoom link will be sent out the week before the event.

AARC Book Group

Sunday, December 12, 11:30 a.m. to 1 p.m.

The AARC book group will discuss *The Ambassador* by Yehuda Avner and Matt Rees. To participate in the December 12 AARC book group meeting, please email Greg Saltzman gsaltzman@albion.edu.

Fourth Friday Kabbalat Shabbat.
December 24, 6:30 p.m. on Zoom.

For more information about services or events or to receive Zoom links, please e-mail: aarcgillian@gmail.com ■

New Washtenaw County African American museum opens its doors

Leslie McGraw, special to the WJN

On Sunday, October 24, hundreds of community residents came out for the grand opening of the African American Cultural and Historical Museum of Washtenaw County. There were four RSVP-only openings, all held at the new location of 1528 Pontiac Trail in Ann Arbor, Michigan.

The museum may be new. The concept, however, is almost 30 years old. In fact, it all started with a challenge.

Dr. Margaret Burrows, who was the co-founder of the DuSable Museum in Chicago, challenged the audience at a talk to create a museum for African American history and artifacts in Washtenaw County.

"She was a guest speaker at the AKA's Founders' Day in the Delta Psi Omega chapter, which is the one that's in the Ann Arbor Ypsilanti area. She challenged the people there in the audience to begin to document and preserve history of African Americans in the Ann Arbor community and Ypsilanti, and the surrounding areas," said Rev. Dr. Deborah Covington. Covington is the Board Chair for AACHM.

From that charge in 1993, 23 founding members coalesced to form a museum.

For 28 years, AACHM has been a quiet but powerful resource to this community via collaborations, pop-up exhibits, displays, events, and programming. Some of the more recent collaborations include Underground Railroad Tours, displays at the African American Downtown Festival, signage for the city-wide Juneteenth walk in Ann Arbor, and the first virtual, interactive, community-wide Kwanzaa celebration in December, 2020.

A new achievement, however, was unlocked for the museum on Sunday, October 24. Now that there is a physical location — a home — art and historical pieces can be shared in the way they were intended. This moment was shared by many of the remaining 17 original founders, community leaders, and students from AAPS and YCS. Now that the museum has everything in one space, it is clear that the museum will quickly outgrow the current space.

Covington, who was beaming with pride and excitement about the details of the opening, said this day has been a "long time coming" and believes the museum is a necessary component to the health of Washtenaw County.

"I was born and raised in Ann Arbor and was fortunate enough to have grown up in an African American community that was strong, vibrant, and with a strong connection to the University of Michigan. I was able to learn my history, because so many students and professors and staff were constantly interacting with the community. And they actually taught us our history. And it made all the difference in the world to me to know who I was, what my heritage is, and the greatness from which I'm descended," shared Covington.

Ann Arbor has changed a lot over the past fifty years, however. In 1970, 45 percent of residents in today's Water Hill and Kerrytown districts were black. Today, this percentage is in the single digits. With the transient African American community, there are many young people who do not have an accurate or complete understanding of the impact of black life on Washtenaw County.

That alone is one of the reasons why the museum is potentially more important and urgent than it was in 1993 when the museum was first conceived. As stated on its website, the museum's mission is to "research, collect, preserve, and exhibit cultural and historical materials about the life and work of African Americans in Washtenaw County."

Dr. Covington asserts that the original mission and vision of the founders of AACHM developed anchor programming for the current and future endeavors. The biggest thing going on right now with the museum is the opening at 1528 Pontiac Trail, where community members can drop by Saturdays and Sundays from 12 to 4 p.m. The other big thing is their fundraiser to raise $50,000 by the end of the year. The board is hoping that this online, peer-to-peer fundraiser will help put the organization in a different position.

"We are a very financially solvent organization, very strong financial footing. But now, if we're going to the next level, we have to build," says Dr. Covington.

Another community contribution the museum has championed over the last few years is the Living Oral History program in partnership with the Ann Arbor District Library in Ypsilanti District Libraries. Phase eight begins November 14.

"I just think it's so important to know your history because it leads to your overall well-being as an African American person. Because so many images and messages we get through the media and even through our educational career from K–12 right up to a doctorate program … [say] that we aren't quite good enough, we get messages that reinforce negative stereotypes that result oftentimes in us internalizing oppression and buying into those stereotypes about ourselves. And when we look at other black people, we see them as the stereotype. And so it engenders the sense of self hatred. And so I firmly believe that when you love yourself, you're more productive. And when you know the truth of who you are, you can love yourself and love your people. And that knowledge is just our key to success."

Information about tours, museum visits, and other current projects can be found on the museum's website at www.aachm.org. add logo at the bottom from this http://artsatmichigan.umich.edu/about/identity.php ■

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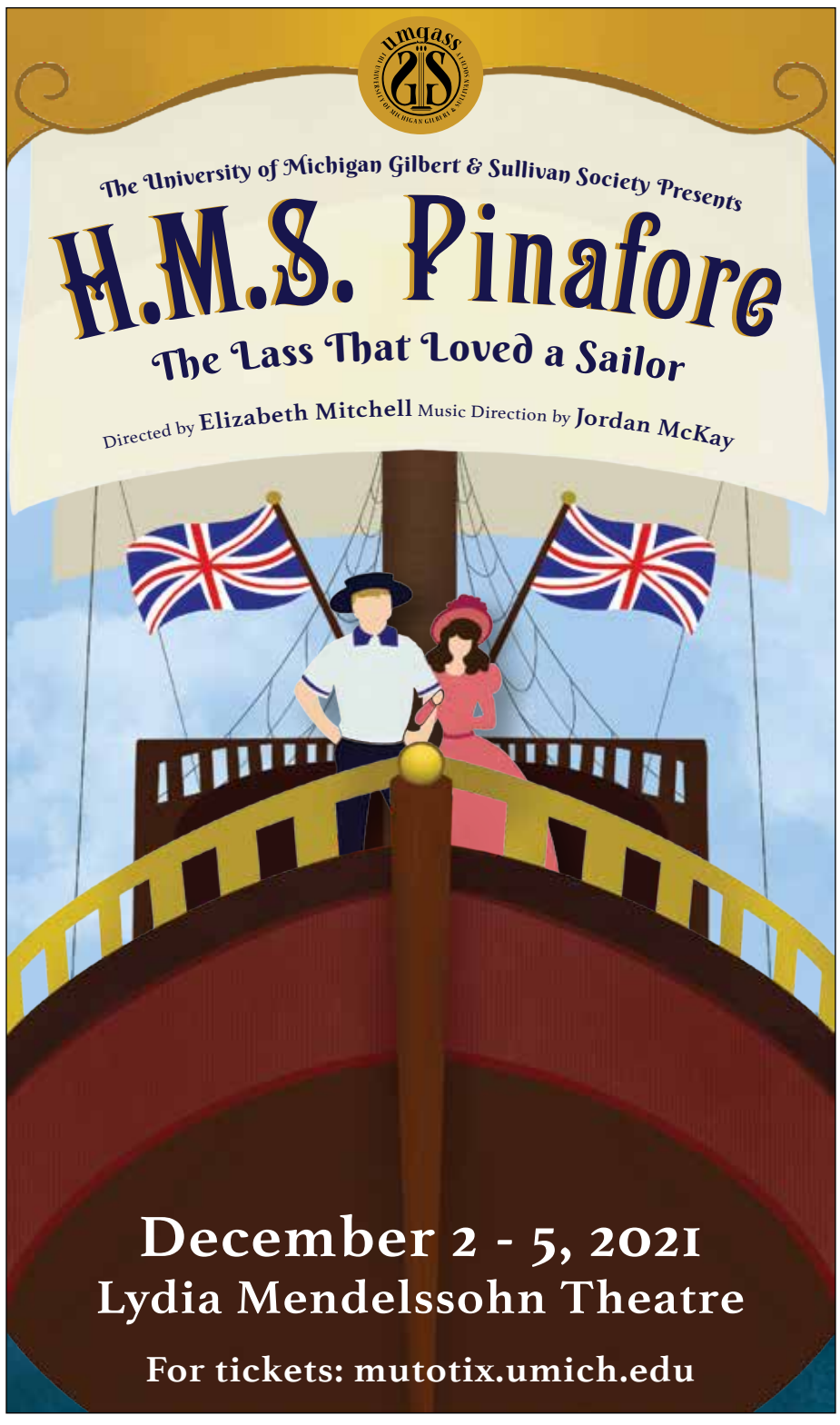


Tastes from the "Lithuanian Colony" in South Africa

Lonnie Sussman, special to the WJN

The next stop on our food travels around the Jewish World is South Africa. It's a country I first learned about when I was a child because we had family living in Johannesburg. We lived in Detroit with our grandparents when Cousin Fay came to visit. She stayed with us and had come to see all the other aunts and uncles and cousins who lived in Detroit. (Did anyone else call all their cousins, "cousin" or is that just a Detroit thing?). She was only 18 or 19 and seemed so grown up but what was most memorable about her was her accent. We hardly understood a word of what she said! She, on the other hand, was totally stunned by much of what she saw in Detroit, especially with regards to issues of race. Decades later, when I went to Lithuania to learn more about our family's genealogy, I discovered the close connections between the two countries. Many Jews from Lithuania moved to South Africa in the beginning of the 20th century to escape persecution and poverty. In fact, the area around Johannesburg had the nickname of the "Lithuanian Colony."

The history of Jews in South Africa goes back to the early 1600s when a few sailors came with the Portuguese and landed at Cape Town. The first synagogue was founded in the first half of the 17th century and others were built when Jews arrived from Germany, Holland, and Portugal. Since the 1970s many of these families returned to European countries and Israel and the communities have shrunk to about half the sizes they were.

I had an interesting conversation with Amanda Glucklich, the Director of Engagement at Beth Israel Congregation. Her father was born in South Africa, and she spent time there as a young child. She reminded me that, as in other diaspora countries, Jews used the food of the region and adapted it to their needs. Fruits and vegetables and sea food were plentiful, and they also used some of the local traditions which came from other immigrants from Malaysia, Indonesia, India, as well as Great Britain.

Here are some popular recipes for foods in South Africa where you can see the influences of many cultures. There isn't enough room for all the recipes but if you are interested, I suggest you look up Paps, the South African version of polenta that is used for breakfast, lunch, or dinner, and served with golden syrup which you can buy or make from scratch. I'm including a recipe for a dessert that isn't really for Hanukah, but you will see why I have included it. Also, try the recipes for Bunny Chow, Durban Chicken Curry, or the dessert called Melkterts.

Chakalaka

This recipe is from the website of africabites.com

Serves 4

This is a South African vegetable relish. Think of it as salsa or a spice condiment. Just say "Chakalaka" and you will start to smile. It has its origins in townships and gold mines around Johannesburg. Many of the miners were originally from Mozambique. They used canned tomatoes and beans to make a spicy chili to use as the main food or a side dish or a relish for meat dishes. Be creative, use other vegetables or types of beans and add or subtract spices for your own tastes.

¼ cup canola oil
1 medium onion, diced
2 tsp minced garlic
1 to 2 tsp curry powder or garam masala
½ tsp thyme
½ tsp smoked paprika or sweet paprika
1 tsp cayenne pepper (some recipes call for 1–2 hot peppers, diced)
½ tsp minced ginger
1 to 2 tomatoes
3 to 4 cups sliced cabbage
1 large carrot, thinly sliced or grated
1 green pepper and 1 red pepper, diced
1 can baked beans (or other beans)

Lightly fry the onion in oil over medium heat for a minute or two, then add in the spices, stirring to mix them well. Then add the vegetables. Simmer for about 5 minutes. Finally, add the baked beans and cook for another 2 3 minutes. Check and adjust the seasonings.

Cape Malay Curry

From grownupdish.com

Serves 6

As early as the 17th century people from Indonesia and India were brought to work on farms in Cape Town as slaves. They came to be known as Cape Malays. They brought with them a variety of curry spices and recipes that are now called Cape Malay curries. They can use chicken, beef, or be vegetarian, but it is the spice blends that characterize the curries. They usually combine sweet and savory flavors and are often served over rice. Here's one example that includes chicken.

2 onions thinly sliced and a little oil if you need to keep the onions from sticking to the pan
1 tbs grated ginger
1 tbs minced garlic (about 2 cloves)
2 medium potatoes, skin on (suggested to use one sweet potato and one white potato)
2 to 3 pounds of chicken pieces, skin on and bone in, or your choice
1 tbs tomato paste
1 tsp ground cumin
1 tsp chili pepper (or to taste)
1 tsp ground coriander
1 tsp turmeric
2 tsp garam masala (or make your own although you need a bunch of other spices)
1 to 2 cups chicken broth or water

Use a large Dutch oven or soup pot and add the onions, cook until golden brown. Add the tomato paste and mix well for 2 to 3 minutes. Then add the garlic, ginger, and all the other spices and mix well. Add the chicken and potatoes and enough liquid to cover about half of the way. Cover the pot and simmer for 45–60 minutes until the chicken is fully cooked and the potatoes are soft. Mash one potato to thicken the mixture or remove the lid and allow the liquid to evaporate. Serve over rice, mashed potatoes, or noodles.

Babotie

Jamie Oliver wrote about this recipe that he got from Rebecca Bourhill, a food blogger. It is the version of this popular dish that her grandmother made. If you want to know more, check out the cookbook *A Taste of South Africa*.

Babotie is considered the national dish of South Africa. It is a spicy, flavorful meat dish that could easily be made vegetarian by using lentils instead of ground hamburger.

Think of moussaka or shepherd's pie. If you are making this with meat, use a plant-based milk for the topping.

3 slices of bread
1 cup plus ½ cup milk, divided
2 tbs olive oil
2 large onions, roughly chopped
4 tsp of curry powder
1 tsp any dried herb you have (oregano, basil, marjoram, thyme)
1 tsp ground cumin
½ tsp ground turmeric
2 garlic cloves, finely chopped
1½ pounds ground beef (or 3 cups cooked lentils instead of the beef)
½ cup fruit chutney (mango would be great)
1 tbs apricot jam
Zest and juice of 1 lemon
4 tsp tomato paste
Salt and pepper to taste
2 large eggs (for the topping)
4 bay leaves

Heat oven to 350 degrees. Soak the bread in 1 cup of plant-based milk. Heat the olive oil in a large skillet over medium heat, add the onions and cook until soft. Next add the curry powder, mixed herbs, cumin, turmeric, and garlic and stir for a minute or two, until the garlic is soft. Add the ground beef (or lentils) and stir until browned. Remove the pan from the heat and stir in the chutney and jam and all the lemon zest and half of the lemon juice, the tomato paste, and salt and pepper. Taste and adjust to your liking by adding more lemon juice and salt and pepper. According to Jamie Oliver, "It should be delightfully zingy!" Squeeze the milk from the bread and add the bread into the meat mixture. Spread the mixture evenly into a baking dish. Strain the liquid (milk) that came from the bread and add the remaining ½ cup. Beat in the eggs and season with a little more salt and pepper. Pour this over the meat and decorate the top with the bay leaves. Bake until golden, about 45 minutes.

Koeksister

From www.allrecipes.com

I love the name of this treat. Clearly it is Afrikaans and means something like "cookie sisters." It's basically a funny shaped donut that is a popular treat in South Africa but go ahead and try it on Hanukah. This is not low-fat health food but neither are latkes or sufganiyot (jelly doughnuts). This recipe will make 14.

Soaking Syrup
3 cups white sugar
2 cups water
3 quarter-inch-thick slices of peeled fresh ginger
½ lemon zested in large strips
1 tsp lemon juice

Combine all these ingredients in a saucepan, bring to a boil and then reduce heat to medium for 10 minutes. Cool the syrup to room temperature, transfer to a container and refrigerate 8 hours or overnight. The flavors will blend.

Koeksisters
2 cups cake flour
1 tbs baking powder
¼ tsp salt
2 tbs cold unsalted butter, cut into chunks
½ cup milk

Sift the flour, baking powder, and salt together in a bowl. Rub the butter into the mixture with your fingertips until the texture is more like cornmeal. Then add the milk and mix until you get a smooth batter. Wrap the dough in plastic and let it rest for 2 hours. Then turn the dough out onto a lightly floured work area and roll it into a rectangle about 5 inches wide and 14 inches long and about ¼ inch thick. Cut the dough into 28 half-inch wide strips. Take 2 strips and twist them together and seal both ends by pinching the dough together. Continue to do this until you have 14 koeksisters. Cover the dough with a light, clean cloth and let it rest for about 15 minutes.

Heat about 2 inches of oil in a deep pot or pan to about 350 degrees and get a baking sheet ready with a wire rack over it when the dough has turned golden brown after being fried. Pour some of the cold syrup into a bowl and return the remaining syrup back into the refrigerator to keep cold. Fry the koeksister twists in the hot oil until they swell and are golden brown. Remove with a slotted spoon and immediately immerse in the cold syrup for 10 seconds. Transfer to the wire rack to cool and replenish the syrup as needed. ■

Looking for Rose: Finding myself in the factory 1978–82

Clare Kinberg, 24th installment in a series

My Aunt Rose died after an extended illness in a hospital in South Bend, Indiana, on my 27th birthday in February, 1982. Her obituary in the *Cassopolis Vigilant* said, "Born in St. Louis, Missouri, there are no known survivors at this time. Several close friends looked after the deceased during her illness." I don't know if her sisters, the aunts I grew up with, or her son, my cousin Joey, were aware she had died. I certainly did not know. She was 76. As I write this, her death was 40 years ago, a full generation.

During Aunt Rose's final years, I was deep in my own search for a usable past. In the late 1970s and early 1980s I was teaching at a Reform congregation and immersing in Jewish history tomes. I was also working in a sewing factory. Looking for Aunt Rose was on the back burner, more a fantasy pastime than a real pursuit. But the fact that my Ashkenazi Jewish aunt had married an African American man in the 1930s and had been outcast from my family created a connection that I held onto.

I had spent the winter of 1977–78 on a lesbian farm collective in the Ozarks. There I planted a field of comfrey and tried to support myself selling mail-order reusable menstrual sponges. When that didn't work out, I went to work at a shoe factory about 30 miles away from the farm. When spring came, I packed my clothes and typewriter and headed back to St. Louis.

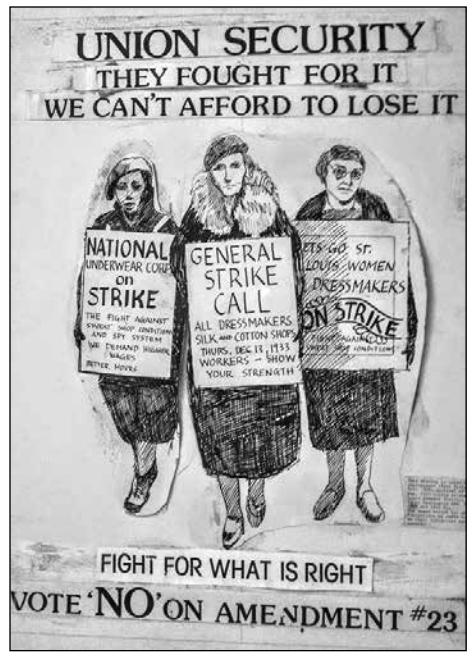
With six months of sewing heel tabs at the shoe factory behind me, I could put "sewing machine operator" at the top of my resume, and St. Louis still had several garment factories. Though I was never very good at piece work, I didn't hate it either.

After settling into my home-in-the-city lesbian collective, I applied for work at Modern Jacket, located in the Merchandise Mart (now upscale condos) on 10th and Washington in downtown St. Louis. When I entered the outer office for my job interview, I sat in a chair next to two African American women, a factory worker with a bleeding eye, and an older woman dressed in a skirt and jacket business suit. They were called in to speak to the manager before me. He left the door open so all could hear the older woman who I learned was the union representative, Ora Lee Malone (who I came to love and know well), explain how a broken needle had cut the other woman's eye. When they were finished, the manager called me in.

Mr. Manager took one look at me and my name and asked if I was related to some other Kinbergs he knew. Evidently his son or nephew played baseball with one of my brothers, he knew my father, and other details about my family.

After establishing our common Jewish community credentials, he asked why I wasn't looking for an office job. I assured him that I wanted to sew, and then expressed some concern about safety on the shop floor. It was clear I had overheard pieces of his conversation with the two women who'd been in his office before me. I asked him what had happened to her bleeding eye, and he replied, "I didn't really look at it, there was too much brown all around it." His racism hit me like a poison dart, and I was sickened by his assumption that he could openly express it to me because, it was clear to me, we were members of the same tribe, or even perhaps because he knew my father. I signed the papers to start work the following Monday, but my four years at Modern Jacket were shadowed by this encounter.

The owner of Modern Jacket was Siegmund (Siggy) Halpern, who was born in Vienna, Austria, in 1919, and escaped after the Anschluss, when Austria was annexed by Nazi Germany. The year I started at Modern Jacket, Siggy was president of the St. Louis Jewish Federation.



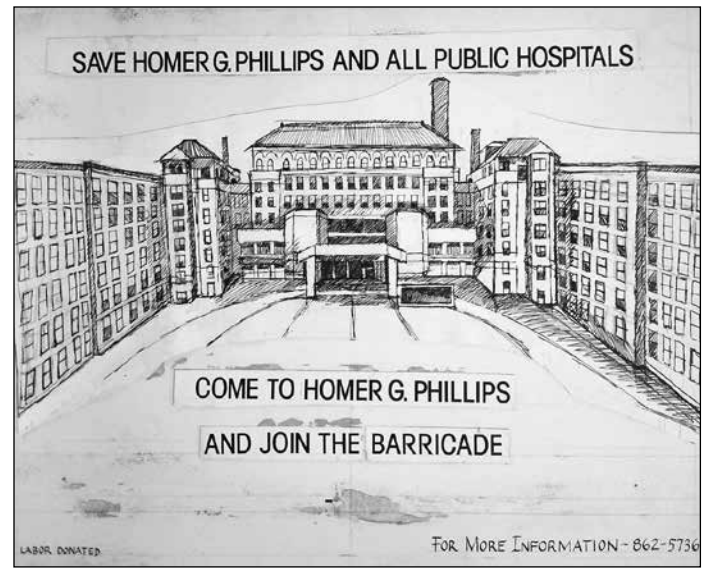
There were only two other Jews on the shop floor, Marta and Oscar. Marta was a recent immigrant from the Soviet Union. She had been an engineer in the USSR, but now she pushed a cart between the sample room and the sewing floor for which the bosses were paying her $2 an hour (her pay was subsidized up to minimum wage by a Jewish resettlement agency). The other Jew was Uszer (Oscar) Ozarowski, a tailor who sewed samples and whose thin bent frame would occasionally shuffle around the shop floor. I learned from his obituary in 2010 that he had been born in Poland, and that he had "spent five years in the Lodz ghetto before being sent to the concentration camps. He saw the notorious Dr. Joseph Mengele, and watched his mother and sister herded into gas chambers as they yelled: 'Revenge' and 'Don't forget us.'"

I was assigned to be a top stitcher, hemming cheap winter coats. At 7 a.m. exactly, a bell rang and the machines were turned on, initiating a scream and clamor that continued for the next eight hours, minus breaks and lunch when the machines were each simultaneously turned off without need of the obligatory bell. My co-workers included immigrants from Greece, Korea, and Italy, but were mostly Black women from right there in St Louis and points south. Dorothy Jackson sat at the front of my line, setting a pace that only her long arms and determined stamina could keep up. Dorothy sewed twice as many coats as anyone else. Everyone counted. The whole section drew from the same stack of bundles, so when orders were down and there wasn't enough to fill a whole day's work, Dorothy's speed piqued chords of resentment.

Little Aretha (Dorothy called her Granma) had a station off to the side, turning the coats right-side out for hemming. Aretha would start the chatter that kept us all moving through the paces of the day. Hot water pipes running along the walls were used to keep coffee warm. Winter coats are only sewn in summer, with St. Louis heat keeping the factory over 90 degrees most days. The old-timers swore hot coffee kept you cool.

High up on the wall above Dorothy's head, in between huge windows too dirty to see out, was the clock. The choking dust in the air, filling the corners and ledges, had probably been there for fifty years, since the beginning.

Modern Jacket was a union shop. Everybody paid their dues; most even made their tired way to the union meeting up at the hall once a month. The union hall was just a block from the shop, and you could catch the bus home from there just as easily as in front of the factory. I went diligently to the meetings, barely repressing my earnest, almost romantic excitement in being a union member. At the meetings, the women spoke their minds; they were invariably angry at the union, feeling cheated and betrayed, but they hated the bosses more, no question about it.



Barb Goedde still has these original mock ups that we used to print the posters.

Next to the shop's time clock where everyone lined up to punch in and out, above the water fountain and across from the elevators and glass-enclosed office, was the union bulletin board. When I started working at Modern Jacket the only notice ever posted there was for the monthly union meeting, tacked right in the center.

The bulletin board was a perfect spot, I thought, for the posters produced by my lesbian print collective. The first poster I anonymously displayed was a drawing based on an archival photo of women striking in the 1920s, the year the union was formed. "They fought for it. We can't afford to lose it. Vote NO on phony 'right to work," the poster said.

A few months later, after Right to Work was defeated, I posted another of the collective's creations: my friend Barb Goedde's drawing of the crescent-shaped public hospital on the Northside, one of the nation's oldest training hospitals for Black nurses and doctors. "Join the Barricade. Save Homer G. Philips Hospital. Stop closures of Public Hospitals."

The residential streets of St. Louis' Northside in the 1970s were an unknown world to most white people. Remote from even the imagination of St. Louis' white citizens, Homer G. Philips sat in the middle of the Northside, an icon of the Black community. Along one side of the hospital was a street of cold-water flats, while the adjoining streets had fine old three-story brick residences, with leaded-glass doors and carved-wood entrances. All the corner liquor stores had plywood windows, iron bars and steel gates. Caddy corner to the hospital was a fourteen-story nursing home filled with elderly Black men and women, all with stories to tell. They came out to the 24-hour vigil to keep the city from closing the hospital, which gave all of us younger folks a lot of time to listen.

The poster of Homer G. hung on the Modern Jacket union bulletin board for over a year. I was proud of it, but my political fervor and lesbian identity kept me tongue-tied. Though my tailored slacks, button-down white shirts and cropped hair said a lot, I was in the closet with my coworkers about my after-work political activities, and everything else about my life.

Still, the hum and clatter of my machine connected me to the hundred and fourteen women on the floor, working in pockets, sleeves, linings, collars, backs, fronts, hems, and top stitching. And also to a lineage of Jewish unionists, including socialists, visionaries, and revolutionaries. Only a few of my coworkers were old enough to remember other Jewish operators, both women and men. Mary Lavac, who sat two machines behind me, remembered her birthplace in Lebanon as well as many Jewish friends from years back. By 1978, most of the white and Asian women were new immigrants.

My union, the Amalgamated Clothing and Textile Workers, had been founded by immigrant Jews. The Jewish unionists had carved a space for me into the limbs of history. At that time, reading history books was for me like seeing pentimento: I'd squint and the histories I read about turn of the century Jewish socialists were describing the lesbian collectives I was so familiar with.

When I found the secular Jewish historian Simon Dubnow, my life began to make some sense to me. "The historian's task consists of establishing the organic connection between the separate links of the historical process," he wrote. I was not a historian. I was a link.

During Aunt Rose's extended illness, I read, printed, and sewed. ■

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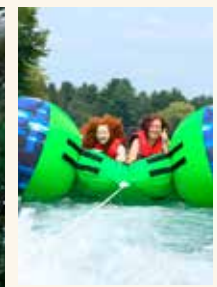

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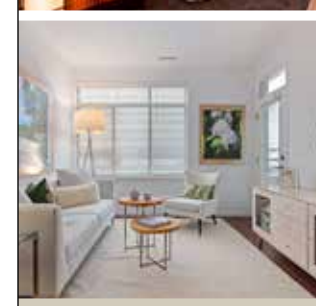
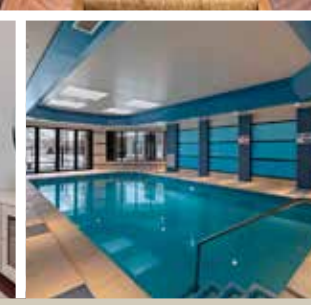

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Two Hanukah miracles: physical and spiritual

By Rabbi Aharon Goldstein

This year Hanukah begins on Sunday, November 28, after nightfall.

We find something interesting about Hanukah in the prayer we say at the end of the Amidah, the silent prayer, where we give thanks to God for the great victory that God has granted to the Hashmonites in their war against the Greeks. Therefore, we find, at the end of this particular prayer of giving praise and thanks, we say that the Hashmonites lit candles in the holy chambers of the Holy Temple. It is emphasized that chambers is in the plural — multiple chambers and many candles. This is a wonder because in the Holy Temple there was only one Holy chamber. That chamber was in the west side of the Temple where there was also the showbread, the incense altar, and the menorah. That was all in one room, so why is it said that they lit candles in many rooms? Specifically, in the Holy Temple, the menorah was not displayed to the public and did not bring any physical light into the Temple itself because it was inside a chamber, and that chamber was off-limits to the public — people didn't go in there. That light, from the Hashmonites, wasn't meant to illuminate the Temple, so what is the meaning, in the Amidah prayer, when it refers to the Hashmonites lighting multiple candles in multiple chambers?

Rabbi Aharon Goldstein

The Rebbe suggests that when we say that the Hashmonites lit these candles in the chambers we are speaking about other candles, not the candles that they lit every night. These were candles that the Hashmonites placed all around the Temple in order to express gratitude and praise to God for the great miracle done for them by overcoming the Greeks and the other miracle of lighting the menorah that lasted for eight days. So in order to express this happiness, similar to what we find during the holiday of Succot when there were celebrations every night of the drawing of the water that they used for the sacrifices, so too, in this time, during the night they would light candles in the women's section of the Temple. By having many lights, it brought much happiness and gratitude.

So the Rebbe makes an interesting observation. In the Amidah (silent) prayer, we speak all about the victory of the war — how the small minority was able to overcome the much larger majority — the handful of righteous people were able to conquer the wicked people — and at the end he mentions lighting the menorah. But there is no mention at all about the miracle of the one cruse of oil lighting the menorah for eight days — no mention at all! That is a question — why is it so? If anything, the Rebbe says, we look in the Talmud and we find just the opposite. The Talmud asks what was the miracle that took place on Hanukah that we are commemorating? The Gemara answers — one miracle. Which one? The lighting of the candles — that they found enough oil for one day and it lasted for eight days — that's all. Just in a line or so it is added that the Hashmonites were victorious over the Greeks — but no details about the war or how it happened or the miracles that took place. No mention was made about that. The only miracle it speaks about is the cruse of oil.

So the question is, why the Talmud totally ignores the victory in the war over the Greeks and when it comes to the miracles referenced in the silent Amidah prayers, the miracle of the oil lasting eight days is totally ignored. This means to say that there are two miracles, and each prayer mentions only one of the two. To explain this further we can ask a question. What is the inner meaning of the holiday of Hanukah? The Greeks wanted to take away Judaism from the Jewish people. They weren't that interested in killing the Jews, but rather they wanted to assimilate them into Greek philosophy and way of life. They wanted to take away the spiritual well-being of the Jews. They put out decrees to nullify Jewish practices. They took away Shabbat, they took away circumcision, etc. So that was the war that the Greeks were waging against the Jews — to the extent that they forced them to engrave or write on the horn of an ox that they have no connection to God — they wanted to sever the Jew's relationship and connection to God. True, this manifested itself in a physical war that the Jewish people were faced with the Greeks entering the Holy Temple and defiling it. So the Greeks were engaged in bad physical activities but their main point was to disconnect the Jewish people from God and from holiness. This was the war that the Jewish people were faced with — to cleanse the Temple and to remove the defiling Greeks from the Temple. They had to clean it up and make it holy again.

So we see that there were two wars that the Jews were fighting — two things that were taking place. Also, two miracles that took place. The miracle with the menorah that the one cruse of oil lasted eight days. This is supposed to symbolize the success and the victory of the spiritual well-being of the Jewish people. They were able to clean out the Temple and start over again with clean oil. And also, the physical war that they waged against the Greeks to recapture and repossess the Holy Temple so that it should be pure.

So basically, on Hanukah we have these two events that we are commemorating; one is the discovery of the cruse of oil — more the spiritual dimension of the miracle of overcoming the Greeks, and then there is the winning of the physical war over the Greeks — that's more the physical dimension of the miracle. These are two separate miracles, and the reason why, when we do these two different prayers; the one in the Amidah we only mention the success of the victory of the war, and the one we say when we light the menorah we only mention about the lighting of the candles and finding the cruse of oil. One emphasizes the physical and the other emphasizes the spiritual. True, Hanukah teaches us Jews that the main thing is the spiritual dimension — this is what the Greeks were trying to take away from the Jews. But together with that we also have to bring our spiritual experiences down into this world to live by it so that it should also be a physical experience.

So, God willing, we should be successful this Hanukah to bring more light into the world and make this world a holy world. ■

Mood Lifters mental wellness program

By Marie Knoerl

Mood Lifters is a peer-led, online, affordable, and accessible support system for a broad range of adults facing common mental health challenges including stress, difficult life situations, depression, or anxiety.

The latest data from Mood Lifters' participants during the pandemic shows dramatic benefits to people experiencing anxiety and depression. Of the 28 groups that met over the internet during the past 10 months, Mood Lifters held 15 groups in collaboration with the Jewish Federation of Metro Detroit. Data from the Jewish federation groups, that were funded by the Ravitz Foundation through the University of Michigan, was consistent with the overall findings. Participants who reported moderate to severe anxiety and depression when they started the groups showed nearly a 50% reduction in depressive symptoms and anxiety symptoms.

"This data is particularly impressive because on average, people in Mood Lifters groups got healthier while the rates of depression and anxiety were increasing around the world," according to Dr. Patricia Deldin, CEO and University of Michigan Psychology professor. She noted that a 25–50% reduction in symptoms is considered a "gold standard" in psychological intervention. "From our own data, we see that Mood Lifters helps people of all demographics, but participants with at least moderate anxiety and depression see the most improvement," Deldin said. "It is even more remarkable because we were able to do it at a very low cost of about $12/meeting."

Jewish Federation group participant, Marvin S., found the 15-week program so effective, he went on to complete peer-leader training and is now participating as a group leader. He described the program as "a way to build your self-respect, confidence, and deal with day-to-day issues and larger problems in a practical, productive, and personally enhancing way. [It teaches you] life skills that enable you to have a more positive outlook, to believe in yourself more, and engage more compassionately with your friends, family, work, and yourself." When asked about why he chose to become a Mood Lifters' peer leader, Marvin said, "I retired from a job in public service and I was grateful to have a chance to be able to directly help others in dealing with depression and anxiety, which I've also dealt with."

Dr. Deldin created Mood Lifters to help people who aren't receiving sufficient mental health care, which is a problem worldwide. Her intention is to provide people in pain, wherever they are and whatever their means, with instant, broad access to effective, evidence-based mental health treatment. Her dream is to tap into the work of the world's best mental health researchers and make an expanding set of resources available to improve lives everywhere.

The data evidence indicates that Mood Lifters' program of mental health skills training is helping Dr. Deldin make her dream a reality. Researchers and advocates for specific populations have collaborated to create specially designed programs. Mood Lifters offers groups for parents of children in palliative care, high-level athletes, children, and seniors. Study groups were piloted last month specific to young adults, graduate students, and people living with bipolar disorder that Mood Lifters plans to offer more broadly in the coming year. Dr. Deldin hopes to fill the great need for support to eldercare givers as well, while continuing to partner with organizations and businesses to support their populations.

For more information on joining an upcoming group in the new year, or bringing a Mood Lifters program to your organization, visit moodlifters.com or reach out via email to info@mood-lifters.com. ■

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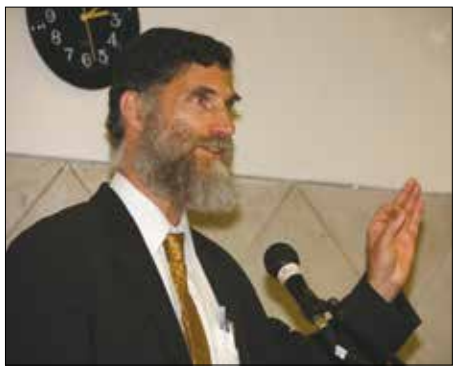
Renowned storyteller at HMC

The Holocaust Memorial Center Zekelman Family Campus presents "Rabbi Hanoch Teller — Storyteller Extraordinaire." The in-person program



will take place on Monday, December 13, at 7 p.m. Admission is free with membership or $10 for non-members, which will include museum admission. To register, visit www.holocaustcenter.org/december.

Rabbi Hanoch Teller has been described as a globe-trotting modern-day maggid, renowned as the King of the Storytellers and the Shakespeare of the Yeshivah World. The son of a Holocaust survivor, Rabbi Teller is on a mission to keep the memory of his father's experience alive, continuing this legacy of creating a better future. Through stories of personal encounters, and identifying the failures of bystanders, Rabbi Teller will portray the lessons of the Holocaust in relevant ways contemporary audiences can relate to and be empowered by.

In remembrance of Tenth of Tevet, Rabbi Teller will be speaking on the topic of Learning from Our Parents' Past to Make a Better Future.

"Rabbi Teller is one of the most original and inspiring speakers of our time, who enthralls audiences worldwide with his wit, laughter, and drama," said Rabbi Eli Mayerfeld, CEO, Holocaust Memorial Center. "His message of never forgetting and learning from the Holocaust echoes our mission and we are honored to have Rabbi Teller spend a night of unforgettable storytelling with us."

Rabbi Teller has performed for audiences on five continents, in 24 countries and in over 40 American states, delivering his message with joy and drama, laughter, and pathos. His electrifying presentations on a vast range of topics — sometimes hilarious, always stirring, meaningful, and pragmatic — are underwritten by prodigious scholarship and more than three decades as a hands-on educator.

Rabbi Teller also is a prolific author, whose critically acclaimed books have sold over a quarter of a million copies worldwide and are translated into five languages. In 2021 he launched his popular podcast, Teller from Jerusalem, sharing stories from the struggle to build the modern State of Israel intertwined with lessons for character development.

For decades, Rabbi Teller has been a senior docent at the Yad Vashem Holocaust Museum in Jerusalem. His sweeping knowledge and sensitivity help to transform the infinite banality of horror into an intensely personal encounter that participants declare life-changing and unforgettable.

Born in Vienna and raised and educated in America, Rabbi Teller displayed his passion for scholarship early on, when he was the only high school student in New England selected to serve on the Governors' Council of Education. He continues to study in the Mirrer Yeshiva in Jerusalem, where he lives with his wife, children and grandchildren.

Program supporters are the PNC Foundation, Robin & Leo Eisenberg, Garry Kappy, and in memory of Martin Rose. ■

Obituaries

Sumner Fineberg, 99, of Saline, Michigan, died on 1 November 1, 2021. Sumner is predeceased by his parents, Philip and Ida Fineberg, and his sisters, Florence Fineberg and Esther Tenofsky, of Boston, Massachusetts. Sumner Fineberg was an award-winning graphic artist from the "Chicago Bauhaus" legacy at the Chicago Institute of Design. Sumner is survived by his son, Keith Fineberg, and his wife, Lynn Barr of Milan, Michigan; his daughter Jill Fineberg of Santa Fe, New Mexico; and his stepson, Cliff Rose and his wife Rachel of Jacksonville, Florida. Sumner will also be missed by his grandchildren: Zac Fineberg and his wife Emily of Ann Arbor, Michigan, Whitaker Fineberg of Bloomfield Hills, Michigan, Michael Rose and Jeffrey Rose and his wife Jillian of Jacksonville, Florida. He will be missed by many other family members, and colleagues in the art world. The family would also like to personally thank the staff at StoryPoint, including Erin Griffiths and Jody Seitz, and all of the wonderful caregivers from HomeWatch Caregivers, especially Ylonda Siegert, for their care and compassion.

Eva Taylor, 93, of Ann Arbor, Michigan, died after sunset on November 13, 2021. Beloved wife of 60 years of the late Sam Taylor. Cherished mother of Ellen (Dan) Barth and Glenn (Lori) Taylor. Proud grandmother of Jonathan (Marissa Kresch) Barth, Adam (Rebecca) Weintraub-Barth, Rachel Barth, Hillary (Chris) Yegen, Benjamin (Julia) Taylor, and Jacob Taylor. Adoring great-grandmother of Christopher and Hadley Yegen, and Emilia Taylor. Loving sister of the late Jack Bach and the late Thea Friedmann. Dear sister-in-law of the late Dr. Aaron Taylor, the late Lillian Goldman, and the late Shirley Young. Also survived by many loving nieces, nephews, and friends.

Celia Miriam Schmier Copeland passed away peacefully October 20, 2021. She was surrounded by five of her 6 children. (Elizabeth preceded her in death, March 2009.) A graduate of Wayne State University, BA, Education, MA, Special Education, HS Guidance and Counseling, "Cecy" was a teacher at Waterford Mott High School until her retirement. Celia and her husband Peter were members of Temple Beth Emeth, Ann Arbor and Temple Beth El, Birmingham. Upon retirement, Cecy and Peter enjoyed traveling, often with Osher Lifelong Learning Institute. Together, they enjoyed ushering for University Musical Society performances. Cecy was an active volunteer at Matthaei Botanical Gardens. In addition to gardening Cecy loved dogs, quilting and was an avid collector of Victorian Needlepoint samplers, hand mirrors and other early American housewares. Over the years Cecy was active in Hadassah, League of Women Voters, Planned Parenthood and, with husband Peter, AJC. Celia is survived by her children: Karen Weinstein (David, Ra'anana Israel), David Copeland (Elizabeth, Highland Park IL), Ellen Buchine (Mark, Efrat Israel), Bob Copeland (Chicago IL), Kathy Baldwin (Scott, Chandler AZ) as well as 12 grandchildren (Rebecca A. Copeland, z"l) and 4 great grandchildren. We will miss her easy laugh. May her memory be for a blessing.

Allen Silbergleit, M.D., Ph.D, born March 8, 1928. Allen peacefully passed away at home with Ina, his wife of 64 years and children by his side. A graveside funeral was held on Sunday, October 24, 2021. Arrangements were made by Hebrew Memorial Chapel. He is survived by wife, Ina Silbergleit, children Dr. Richard Silbergleit (Dr. Alice Silbergleit), Nina Silbergleit, Dr. Robert Silbergleit (Catherine Zudak), grandchildren Matthew Silbergleit, Marina Silbergleit and Jay Silbergleit, brother David Silbergleit and nephew Paul Silbergleit.

Mollie Birnbaum, age 92 of Marion, passed away Monday, October 25, 2021. Mollie was born September 19, 1929 in New Castle, PA, the daughter of David and Bertha (Leond) Alansky. Upon her graduation from high school, Mollie attended the Jameson Memorial Hospital School of Nursing where she received her Registered Nursing Degree in 1950. She worked as a RN at Mt. Sinai Hospital in Cleveland, Wood County Hospital of Bowling Green and retired after 15 years of service at Marion Manor. Mollie was united in marriage to Isadore Birnbaum on June 1, 1952 in New Castle, PA. Mollie was a devoted member of Temple Israel and the Temple Sisterhood where she was awarded the WRJ Central District Deborah Honor in 2014. She is survived by her daughters: Renee (Dr. Alan E. Plona) Birnbaum, Sandra (Mike) Roads and Milinda (the late Dr. Daniel) Teitelbaum; and grandchildren: David Plona, Max Plona, Ryan Roads, Hannah (Obi Okoronkwo) Teitelbaum, Abigail Teitelbaum and Rachel Teitelbaum. Mollie is preceded in death by her parents; husband Isadore Birnbaum; siblings: Bill (Audrey) Alansky and Rebecca (Michael) Shulimson; brothers-in-law: Samuel J. Birnbaum and Milton Birnbaum; and nephew Rand E. Alansky.

Hugh Aaron (November 30, 1924 – November 2, 2021), beloved brother of Ronald Aaron died peacefully in hospice care at Sussman House in Rockport, Maine. Born in Worcester, Mass. to Barnet and Gertrude Aaron, where he lived until WWII when he was inducted into the Naval Construction Battalians, the Seabees, in 1943. He served in New Guinea and the Philippines until the end of the war. The mentorships of the older tradesmen in his units, the lush landscape of the jungles, and his warm and lasting friendships with Philipino people resounded in him throughout his lifetime. After the war, Hugh

enrolled at the U. of Chicago on the GI Bill. His enthusiasm for that institution, his professors, and all he learned never lagged. While at Chicago, Hugh's professors encouraged him to pursue a literary career. However, he chose a career in business, creating his own company, Customcolor, Inc., manufacturing what were then revolutionary color concentrates for the plastics industry. After 20 years, he sold his company to devote time to his first love, writing.

In 1955 Hugh married Joyce Gomberg, a teacher and fine artist. They settled in Paxton, Massachusetts where they raised three children. They retired to Cape Cod, and later divorced. In 1989, Hugh married Ann Stein, an artist, and moved to Maine, a place he had cherished since his youth. They resided first in Belfast, then Cushing. For 31 years, they thrived in the rugged Maine landscape, sailing on Muscongas Bay, living in a community that embraced them with love and appreciation for his writing.

The Wall Street Journal published his articles about the experimental management techniques he employed at Customcolor. Hugh wrote 11 books and had the pleasure of seeing several of his plays performed in Maine.

Hugh is survived by his wife Ann, the love of his life, and by his children Suzanne Aaron Holmes, Andrew Mark Aaron, and Elizabeth Ann Aaron, two granddaughters, Emily Rose Aaron and Sophia Ann Aaron, and his brother Ronald Aaron. He was a treasure to his family and friends and goes with our love. ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

Jennifer McKee on the death of her father, Fred McKee, father-in-law of Joseph Grekin, grandfather of Lily and Neve Grekin-McKee, October 4.
June Swartz on the death of her husband, Richard Swartz, October 11.
The family of Celia (Cecy) Copeland, who died on October 20.
Robert Silbergleit (Catherine Zudak) on the death of his father, Allen Silbergleit, grandfather of Marina and Jay Silbergleit, October 23.
Renee (Alan E. Plona) Birnbaum, Milinda (Daniel z'l) Teitelbaum, and Sandra (Mike) Roads on the death of their mother, Mollie Birnbaum, grandfather of David Plona, Max Plona, Hannah (Obi Okoronkwo) Teitelbaum, Abigail Teitelbaum, Rachel Teitelbaum, and Ryan Roads, October 25.
Bob Merion (Debbie Merion) on the death of his mother, Margy Merion, October 27.
Ron (Marianne) Aaron on the death of his brother, Hugh Aaron, uncle of Richard (Yuni) Aaron.
Enoch Brater on the death of his brother, Philip Brater, October 27.
Celia Schultz on the death of her mother, Susann Feingold-Schultz, October 28.
The family of Alan Friedman, father of Jodie and Josh Friedman. Alan died Wednesday, November 3.
Judy Smith (Jake Seagull) on the death of her father, Robert "Bob" J. Smith, grandfather of Daniel Seagull, November 4.
The family of Gloria S Zabb, mother of Emily Wachsberger (Ken), and grandmother of David and Carrie. Gloria died on November 12.
The family of Eva Taylor, mother of Glenn (Lori) Taylor, and Ellen (Dan) Barth, grandmother of Hillary, Benjamin, Jacob, Jonathan, Adam, and Rachel, great grandmother of Christopher Hadley, and Emilia. Eva died on November 13, 2021

The Washtenaw Jewish community sends mazel tovs to:

Barbara & Dario Merlos on the marriage of their son, Brian Daniel Merlos, to Emmeline Marie Weinert on September 17, 2021.
Steve and Kathy Rhodes on the birth of their granddaughter, Tali Rhodes Dietzel, born on Monday, October 25 in New York City.
Alexa Bush & Andrew Billi on the birth of their son, Avery Rodgers Billi, born on Friday, October 29, 2021.
Daniel Jacob on his B'nai Mitzvah, October 23
Madeline Lyu on her Bat Mitzvah, October 30

May Derrow on her Bat Mitzvah, December 18.
Marc Lipoff & Jessica Billig on the birth of their son, Levi Mayer Lipoff, also brother of Asher Lipoff.
Ilana (Rashes) & Jeremy Levy on the birth of their daughter Penny Rae (Penina Rivka), granddaughter of Haran & Nikki Rashes and Laurie Lichter and great-granddaughter of Paul & Carolyn Lichter.
Shana Schoem, Garrett Schumann, and Isaac on the birth of their son and brother, Gerald Etai, grandson of David & Karyn Schoem, nephew of Adina Schoem & Joe Vainner, and cousin of Noa and Talia.

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